

THE
MISSIONARY HERALD.

VOL. XLIII.

MARCH, 1847.

No. 3.

American Board of Commissioners for Foreign Missions.

Extract.

LETTERS FROM MR. KING.

SEVERAL letters have been lately received from Mr. King, showing that there is less of danger in his position at the present time, than there was a few months ago. The most recent of these letters is dated December 19.

Under date of November 26, Mr. King acknowledges the receipt of a letter which apprised him of the kind and fraternal action of the Board, in reference to his case, at its last annual meeting. He appears to have been greatly comforted and strengthened by this manifestation of Christian sympathy and regard. He also says that his situation among the people seems to be gradually improving. "I now go about the city," he writes, "with a good deal of freedom, and converse freely with all I meet on the subject of religion. Many of the people, and even some of the priests, salute me when I meet them in the street, though it is contrary to the commands of the Holy Synod. Even one of the members of the Synod who subscribed the excommunication, on meeting me to-day, returned my salutation." The number of Greeks, however, who attend his service, is small, and he has reason to believe that the enmity of many is unabated, and that he should still be on his guard. In respect to the disposition of the prosecution pending against him, he says, "When my trial will come on, or whether it will come on at all, I do not know. Some think that it will be left where it is, or laid aside; but no one knows. If it come on, it will probably be in January or February, 1847."

VOL. XLIII.

7

In communications of a later date Mr. King furnishes some information that will be received with pain and sorrow by every friend of spiritual religion. The first of these communications, dated December 3, is as follows:

I send enclosed the translation of a document which I have long wished to get hold of, and of which, a few years since, I saw a copy; but I have never been able to obtain it till this morning. It is a general pardon, which the Greek Patriarch of Jerusalem, in consideration of a certain sum of money, gives to pilgrims, of all the sins they have ever committed in thought, word or deed. Though many have this document, it is difficult for me to procure it, as they value it very highly, and wish to keep it through life. Indeed, I am informed that those who have this, are permitted by the priests to partake of the communion without confession, which is required of others.

This "pardon" I procured through a Greek friend. The man who had it, was unwilling to part with it, but was at length persuaded so to do. He paid for it, my friend thinks, a thousand or fifteen hundred piastres, which were formerly, as you probably know, of much greater value than at the present time. When I was in Palestine twenty years ago, the Spanish dollar was reckoned at eight piastres and a half.

The effect produced on pilgrims by their visit to Jerusalem, and by the gen-

eral pardon of their sins, granted by the Patriarch, may be learned from the custom,—common, I am told, among many of the Greeks,—of saying when a man is uncommonly bad, "He is a pilgrim."

Such a pardon cannot be considered much better than the indulgences of the Pope, sold by Tetzels, in the time of Luther.

The document, translated by Mr. King as mentioned above, is as follows:

Anthimus, by the mercy of God, Patriarch of the Holy City, Jerusalem, and of all Palestine:

Our mediocrity,—by the grace and gift and power of the all-holy and life-giving Spirit, given by our Savior, Jesus Christ, to his divine and holy disciples and apostles, to bind and loose the sins of men, having said, Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained; and whatsoever ye bind and loose upon earth, shall be bound and loosed in heaven; and this divine grace having passed from them to us, in regular succession,—pardons his spiritual son in whatever, as a man, he has sinned and transgressed against God, in word, or deed, or thought, voluntarily or involuntarily, and in all his feelings. And if he has been under the curse of excommunication of any High Priest or priest; or if he has fallen under the anathema of his father or mother, or his own; or if he has violated an oath; or if, as a man, he has at different times been pierced with any other sins, and has confessed them to the spiritual fathers, and has from the heart received and, with a ready mind, performed the canon by them imposed, we do loose him from the guilt and error of all these, and do free and pardon him by the almighty power and grace of the divine and adorable Spirit. And as many as through forgetfulness he has left unconfessed, all those also may the merciful God forgive him by special philanthropy and goodness, through the intercession of our most blessed Lady, the Mother of God, and ever Virgin Mary, of the holy; glorious and altogether praise-worthy Apostle James, the brother of the Lord, and first Hierarch of Jerusalem, and of all the saints. Amen. 1789.

Anthimus, by the mercy of God, Patriarch of the Holy City, Jerusalem, and of all Palestine.

On the next day, December 4, Mr. King wrote again, giving the following additional facts in respect to this extraordinary document.

I have been informed that when a person, having this writing of pardon from the Patriarch, dies, it is put in the tomb with him, doubtless as a kind of passport to the other world. An old woman, who is now staying at my house, says that her god-father obtained for him-

self this writing of pardon from Jerusalem, without going there in person, by paying one thousand piastres, and that the dollar was then reckoned at two piastres and a half; so that the price he paid amounted to about four hundred dollars of our money; cheap enough, if it would ensure an entrance into heaven, but a great price for such an abominable imposition! And so long as the concern which men have about their souls and a future state of existence, can be quieted by such a pardon as this, and they think that heaven is by this ensured to them, what hope is there of bringing them to true repentance! This veil of error must be rent from the top to the bottom, before the way into the holy of holies can be manifest to such a deluded people. And I hope in God to be the means of doing something towards rending it.

One day later Mr. King added a description of another of these pardons, which he had just seen.

To-day I have seen another copy of the general pardon, given by the Greek Patriarch of Jerusalem to a female pilgrim, now residing in this city. It bears the date of 1834, and is, word for word, like the one I procured day before yesterday, dated 1789, a translation of which I now send you, with the exception that the words "at different times" are wanting; and instead of "the divine and adorable spirit," it is written, "The all-holy Spirit." But this makes no difference in the sense, as it respects the pardon given. The signature is also different. And on the borders of the one I saw to-day, there are more pictures of saints, round about, among whom the Virgin Mary holds a conspicuous place, with a halo of glory around her head, over which is written, "Mother of God," and attended by angels, as Christ is, with six apostles on one side, and six on the other.

At the four corners of the writing are the four Evangelists, Matthew, Mark, Luke and John. On one side is St. Athanasius; and above him is the picture of Christ on the cross, and near by Mary his mother, and the beloved disciple John. On the other side of the writing is James, the brother of the Lord; and above him is a representation of Christ's resurrection. At the bottom is the holy sepulchre in the middle, on one side of which is represented the appearing of Christ to Mary, when he said to her, "Mary, touch me not," and on the other side is represented the mourning at the

burial. The whole is crowned with a representation of Christ ascending between two angels, sounding trumpets, and a cloud receiving him out of the sight of his disciples, who stand gazing up into heaven.

Constantinople.

LETTER FROM MR. WOOD, NOVEMBER
13, 1846.

Change in the Seminary.

ONE of the most urgent wants among the Armenians of Turkey, at the present time, is a well qualified native ministry. There are already four churches in existence; only one of which has a pastor; and others will probably be formed very soon, all needing the supervision of faithful and devoted preachers of the gospel. And there will doubtless be, at no distant day, a call for the labors of evangelists, that ought to be anticipated and provided for by the mission.

Under a deep conviction of the importance of the subject, the brethren at Constantinople have resolved to organize a theological department in the seminary at Bebek. Not that the institution has hitherto paid no attention to this branch of study; for in one sense it has always been a theological seminary, inasmuch as its primary object has been, from the first, to prepare a native agency to co-operate with the missionaries in disseminating the gospel. Indeed, the whole course of instruction has had this end constantly in view. But it has seemed to our brethren that the time has come for a distinct department, intended to give the same sort of training, after the academical course shall have been completed, that is furnished by theological seminaries in this country.

The arrangements which have been made to accomplish this object, will appear from the following extract.

The plan of the proposed theological department, as adopted by the station, is as follows. The length of the course is to be three years. The branches of study to be pursued are, in general, the same as those taught in theological seminaries in America. No person is to be admitted to the course except by vote of the station; and he must also give satisfactory evidence of piety, and be in other respects a suitable candidate for the holy ministry. As a general rule,—though from it, in special cases, we shall feel at liberty to depart,—a completion of the regular four years' academical course will be required.

The addition of a three years' full course of theological study, in connec-

tion with the increase of students and classes in the academical department, as you will at once perceive, greatly increases the amount of labor to be bestowed on the seminary. This we shall endeavor to meet, in part, by devolving a larger share of the teaching in the academical department on assistant instructors trained by ourselves. This can be done, however, only to a limited extent; as the teaching of the English language, and of science through the medium of it, cannot well be intrusted to those to whom this is a foreign tongue, at least until after several years' use of it. To provide for the instruction in the theological department, Mr. Van Lennep has accepted the assignment to him of the department of biblical literature, including the original languages of the Bible, the literature of its several books, exegesis, &c., and he will consequently remove to Bebek, and become permanently connected with the institution. Mr. Hamlin, who will be fully occupied with the scientific branches in the seminary, will be able to assume only that of natural theology. Christian theology, sacred and ecclesiastical history, including the history of Christian doctrine, rites, &c., have been imposed upon me. Courses of lectures will be delivered during the summer season on the evidences of Christianity, the canon of Scripture and inspiration, by Mr. Homes; on the pastoral office and duties by Mr. Dwight; and on difficult passages of Scripture by Mr. Goodell.

The time allotted to the preparatory course being short for the acquisition of the English language and the prosecution of the branches of study assigned to it, no beginning can be made in Greek and Hebrew previous to entering on the theological course; and the study of those languages will be pursued throughout the whole course. As the Greek of the New Testament differs but comparatively little from the modern tongue, that language will be taught in connection with the modern Greek. The Latin, so desirable an acquisition for every minister of the gospel, it will be unwise to add to the course of the three years; but we hope it will be mastered by a portion at least of the students subsequently. The greater part of the instruction in theology and ecclesiastical history must necessarily be given in the form of lectures. In Armenian no text books exist; and the students who understand English, cannot be expected to read it so freely as to be able, with

the limited time they will have at command in the seminary, to go into it very extensively. In theology the great textbook, by a happy necessity, will be the Bible. Truth will be drawn directly from the great fountain itself, and human compositions will, it is hoped, be used only as a directory and help to the understanding of the teachings of the word of God. Should this department be continued in my hands, it will be my strenuous endeavor, with the help of God, to set forth the truths of the gospel in their true aspects and relations, as truths revealed for the salvation of men, and not to be the subjects of idle speculation. Some of the vexed questions which divide different schools in other lands, it would, happily, be next to impossible to express in the Armenian language; and they could have no interest for minds but recently waked up to a perception of what is fundamental in the gospel system. In view of the great responsibility which is thrown upon us, as those who are, under God, to mould the ministry, and thus determine the whole character and destiny of the reformed churches which are to cover this land, I sometimes shrink back with terror from the work. My heart dies within me, and I dare not think of engaging in so momentous and solemn an undertaking. We earnestly solicit the prayers of God's people that his presence and aid may be vouchsafed to us, and that by the power of his Spirit, working in those to whom we speak, revealing that which man cannot teach, and transforming the whole man into the image of Christ, a holy, faithful, and well-instructed ministry may go forth from under our hands, who shall be workmen that 'need not to be ashamed,' being "able" rightly "to divide the word of God," and to preach the cross in its truth and power to the entire subversion of error, and the upbuilding of the kingdom of Christ throughout this empire.

The first theological class, it is expected, will consist of four or five persons, two of whom are members of the class which is about to complete its academical course. The efforts of the Patriarch and others to injure the seminary are doubtless remembered by the reader. The statements which follow, show with what success these efforts have thus far been attended.

The present number of students in the seminary is thirty-two. After a war carried on against us with all the force which could be excited by the Patriarch

and hierarchy, we find ourselves with just the number which we had at the beginning of the year, two thirds, however, having been changed. The state of excitement in which the institution has been kept, and the numerous changes in its members, have of course operated unfavorably to its interests; yet on the whole we can say that it is in a better state now than it was previously. It has been demonstrated that the institution cannot be destroyed. Those whom we now have, are bound to us by stronger ties, and are less likely to be forced from us, than the former students; and their character as to intellectual and spiritual promise stands equally high, if not higher. Of the present students, six are members of the new evangelical church in Constantinople; one is a candidate for admission at the next communion; one is a member of the church in Nicomedia; and six others unite in a prayer meeting which is held twice a week by the pious students. A member of the church at Trebizond is expected soon to join us, and three others from families connected with the church in Nicomedia. It will be our endeavor to have as large a portion of our pupils as possible from members of the evangelical churches.

We mourn the absence of any special interest in the seminary in spiritual things. The influence of the pious students is good; the attention to the preached word sometimes indicates that it is not altogether without effect; yet we have no such joyful tokens of the Spirit's presence and power as our brethren in the Nestorian mission have been permitted to witness in their seminary. In answer to the fervent prayers of Christians in our behalf, may the blessing speedily be bestowed!

The letters of Mr. Goodell, which will be found on subsequent pages of the *Herald*, show that the wishes of our brethren at Bebek were beginning to be realized.

LETTER FROM MR. HAMLIN, NOVEMBER 14, 1846.

Visit to Nicomedia—Religious Services.

As the infant churches at Nicomedia and Ada Bazar are without the benefit of a constant pastoral supervision, our brethren at Constantinople have regarded it as very desirable that some of their number should occasionally make them a visit. Messrs. Hamlin and Everett were accord-

ingly designated to repair to those places last autumn; and the present letter contains an account of the journey. On their arrival at Nicomedia, they accidentally met one of the native brethren in the street.

He greeted us with Christian cordiality, and conducted us to the Turkish khan, where our brethren have a room for meeting together. It is in a street occupied by Mussulmans, who protect them from all the insults and outrages to which they are still exposed in other parts of the city. I was forcibly impressed with the fact, that the crescent should thus faithfully guard the cross!

About thirty of the brethren soon assembled, and I preached to them on the spiritual worship and worshippers of God. It was a singular coincidence, that the vartabed in the Armenian church preached on the same subject. While the presence of Protestantism impels its opponents fiercely to defend their errors and superstitions, it also obliges them to approach, in appearance at least, the standard of evangelical truth, in order to retain their hold upon those who are in danger of opening their eyes to the errors of their church. While such preaching undoubtedly acts as a soporific to the consciences of some, it is to others a testimony to the truth of Protestant principles.

In the afternoon I preached on the church of Christ, its duties and privileges. Thirty-eight Armenians were present, making our little company forty in all, and crowding to the utmost our place of assembly. The intervals between the meetings were filled up with conversation; and we were both interested in the earnest attention to the truth which was manifested. Still we found that some difficulties were existing between members of the church, and also between the church and congregation; but they were of such a nature as would naturally arise out of their new circumstances.

We proposed, for Monday, Tuesday and Wednesday, to hold two meetings on each day, spending the intervals in private conversation and the evenings in visiting the families of the brethren. In following out this plan, we had what might properly be called a protracted meeting. We had abundant and pleasing evidence of the usefulness of presenting truth continuously, and of following up one appeal to the heart and conscience by another. The Spirit of God evidently accompanied his own truth.

The room was crowded at every meeting, and the assembly was pervaded by the most serious and profound attention. We spent most of Wednesday with the committee of the church in examining candidates for admission. The examination seemed to be the occasion of "deep searchings of heart," both to the committee and the candidates, and the wish was often afterwards expressed, that all the members of the church could have been present, and thus have had their minds directed to the signs of Christian character and the solemnity and responsibility of the Christian's covenant with God and his people. The church afterwards met to act upon the report of the committee, and the four candidates were accepted, to be admitted at the proposed communion season.

Family Religion—A believing Invalid.

Our brethren visited three Armenian families in the evening, during their stay at Nicomedia, and one in the day time. It was deemed inexpedient to excite the hostility of opposers by going publicly to their quarter of the city on such an errand. To illustrate the spirit which still pervades a portion of the community, Mr. Hamlin says, "The excommunicated priest Haritoun is often insulted and abused in the streets, particularly by the boys, who seize every opportunity to stone him; and they often stone his house." It is delightful to learn, however, that he manifests an excellent spirit; and the persecutions and sufferings he has endured, have evidently been a great spiritual blessing to him.

At one of our evening visits we met three families, of fifteen persons in all; and, together with miscellaneous conversation on religious topics, addressed them particularly on the right performance of household duties and the cultivation of family piety. Our brethren seem very anxious that their households may enjoy that religious instruction of which they have hitherto been deprived. I trust a new day is dawning upon them in this respect. As they become more and more acknowledged as a separate community, many of the restraints and difficulties, hitherto imposed upon their families, will be removed.

On another evening I visited, after nine o'clock, the house of a brother who is confined to his room by pulmonary disease, and has no expectation of recovery. His family and relatives, not participating in his religious views, would consent to the visit only on the condition of the utmost secrecy, lest their admit-

ting me should be followed by the anathema of their Bishop. Under the cover of total darkness, and preceded by a messenger to see that the coast was clear, I was admitted to the house, as though on an errand of darkness, rather than visiting a saint upon whom the glories and blessedness of eternal life are soon to dawn. I asked the sick man if he expected to recover. He replied in the negative. I then asked him if he wished to recover; he said, "No, there is nothing in this world worth getting well for." I inquired if he wished to die. His answer was, "I wish to be in heaven, where Christ is; I wish to be with him, and to behold his glory." A heavenly peace seemed to pervade his soul. His views of himself as a sinner, and of the way of justification through Christ alone, were clear and scriptural. He expressed not only entire submission to the will of God, but great joy and peace at the thought of being entirely in his hands and at his sovereign disposal. A few days before, his friends endeavored to persuade him to confess to a priest and receive the sacrament. It was suggested to him that, should he die out of the church, his body could not have a decent burial, and might very possibly be exposed to abuse and insult in the streets, like the body of a dead dog. He replied with a smile, as narrated by one present, that his spirit would be in heaven and he felt little anxiety about his body. Even if they should throw it into the sea, it would not tempt him to deny Christ. May God grant to our brother the same confidence and hope unto the end!

Ada Bazar—Opposition—Defection.

Having completed their labors at Nicomedia, in accordance with the plan already mentioned, our brethren rode to Ada Bazar on Thursday. They were surprised at the extent and extreme fertility of the plain over which they passed.

Ada Bazar is on a large plain, so perfectly level that the eye can detect no variation from a horizontal plain any where in the immediate neighborhood of the city. On approaching it, save three minarets, you see nothing but trees and heavy masses of verdure, formed by vines of various kinds intertwining and overtopping the thickets of bushes and young trees along the fences and divisions of land. The houses seem all to lie in ambush among the trees and hedges; and you can find no point from which to gain any view of the extent or situation of the

city, which contains about sixteen thousand inhabitants.

Much chagrin was felt by the Armenians, particularly by their clergy, at our arrival. They had sent a petition with numerous signatures to the capital, that we might not be allowed travelling passports to visit their city in future; and they supposed, as a matter of course, that no Protestant missionary would ever be able to set his foot there again. We were most cordially welcomed by all the members of the little church, and felt that we were indeed among brethren.

We found the church hard beset, and in a very trying and difficult position. Aside from the hostility of the Greeks, they have eighteen Armenian priests to plot their destruction, and to excite the people against whatever is suspected of originating from an evangelical source. Four of the original members have fallen away, and made their peace with their apostate church. They were able for a time "to bear much and to have patience and to labor for his name's sake," but they finally "fainted." They endured much for a season, but they were unable to endure unto the end. In regard to two of them some hope of repentance is indulged; but the other two seem to have taken to themselves seven other devils worse than the first.

We found the members of the church living in great seclusion from the rest of their nation. So watchful is the priesthood on the subject of the intercourse of their people with foreigners, that while we were there a man was publicly anathematized on the mere report of our having been received at his house, the report too a false one. Another was anathematized for having sold property to the amount of about sixty dollars to a Protestant Armenian; and another, a woman, for having received to her house her own daughters, whose only crime was a refusal to renounce their Protestant husbands.

Communion—Return to Nicomedia.

We thought at first that we should be able to have no intercourse with any except Mussulmans and the members of the church. But we saw and addressed, or conversed with, about twenty persons, not members of the church; and we found some of them in an interesting but, of course, unhappy state of mind. They are waiting and longing for a day of greater freedom. We tried to press upon them the high and unbending claims

of Christ to forsake all that they have for his sake, as the only condition upon which they can become his disciples.

On Saturday evening we had a meeting, preparatory to the communion, at the house of one of the brethren. Twenty-one were present and we had a solemn and profitable season. Seven females were present; six of these are married, and are so far enlightened, and have so far received the truth in the love of it, that they are willing to endure all the reproach which it brings, and have refused to be separated from their families. After the special exercises of the evening were over, I addressed the heads of families present on the duty and the means of cultivating family piety. On the following day we admitted one to the church, and sat down together at the table of our common Lord. Our communion was sweet and refreshing; and we poured out our hearts in prayer that God would appear to build up Zion. On Monday, when we started for Nicomedia, quite a crowd of Armenians were collected about our khan; but they offered us no insult, merely gazing at us as we rode through them. Probably a mere idle curiosity had drawn them together, though our brethren anticipated some manifestation of hostile feeling.

We became strongly interested in this little band, who are left as sheep without a shepherd and in the midst of wolves. Their unity, their faith and love, their patience in tribulation, are pledges that the Lord will keep them and will ultimately pour out a blessing upon them. As many of them as could leave their business, accompanied us to the river's side, where we bade each other an affectionate farewell, and went on our way rejoicing.

Priest Hariton—Communion.

On the day after their return to Nicomedia (Tuesday), our brethren made several calls and had some interesting interviews with the members of the church.

It was delightful to witness the change of feeling which pervaded, not only the members of the church, but some not yet connected with it. We felt that God had blessed the exhibition of his own truth, and that our visit had not been in vain. I called with Mr. Everett at the house of the priest above mentioned, who is now a deacon of the evangelical church. You probably recollect the interview you had with him at my house, and our fruitless

endeavor to persuade him to abandon, at once, all such connection with his church as would imply a sanction of its idolatries. He now expresses profound astonishment and wonder, that the Lord did not allow him to go on in his wayward course and perish. His patience, his humility, and his cheerful endurance of the constant contempt and insult to which he is exposed from his neighbors and former friends, pleased us more and more, as we became better acquainted with his circumstances and trials.

On Tuesday evening we met to partake of the communion, and to receive the four candidates, recently propounded, into the church. It was a most solemn and interesting season. About forty were assembled; and though all could not find space to sit down, even upon the floor, every individual seemed to give fixed and motionless attention to the close. Unconscious of the passage of time, our services occupied two full hours; but it seemed to us like the mount of transfiguration. It was good to be there. Beside me sat an aged man, whose hair was white with time, and who had just come to the knowledge of the truth, when Mr. Dwight and myself visited Nicomedia seven years ago. Before him sat his son, who had that evening taken the vows of God upon him. Both wept freely, and many others could not refrain from joining them, although there was nothing peculiarly adapted to excite the feelings, except the plainest and most simple exhibition of the design of Christ in instituting the ordinance we were celebrating, and of the spiritual benefits we ought to derive from it.

Having made some necessary arrangements for the better education of their children and for securing better places of worship, and having promised to receive five young men and lads who proposed joining our seminary, two of whom are regarded as decidedly pious, we left them, wishing that our duties would allow us often to revisit these interesting churches who "have received the word in much affliction with joy of the Holy Ghost."

The original number of communicants in each of the churches at Nicomedia and Ada Bazar was fourteen. From the foregoing statement it appears that the present number at Nicomedia is eighteen, while at Ada Bazar it has been reduced by defection to eleven. Mr. Hamlin remarks, in the conclusion of his letter, "During our brief tour we felt greatly encouraged by the evidence we met with that this is the work of God. His

Spirit is in it, and he will carry it forward to a glorious consummation."

LETTER FROM MR. DWIGHT, DECEMBER 7, 1846.

A happy Death.

ANOTHER member of the little band of believers at Constantinople has finished his course with joy. Mr. Dwight has furnished a brief notice of this event in the present letter. Perhaps these frequent deaths are designed to demonstrate the nature of the work which God has been doing among the Armenians to the satisfaction of the whole world.

On Saturday last we followed to the grave another of the beloved brethren of the Evangelical Armenian Church, making the third who has been called to his rest since this church was organized. His end was peace. I was called to see him about two hours before his departure, and I remained till his spirit took its upward flight. He was in full possession of his reason until the very last minute, and his soul was filled with joy in believing in Jesus. I have rarely seen exhibited a clearer view of the gospel scheme of salvation. His hope rested on Christ alone; and he bore honorable testimony to the power and faithfulness of the Savior of sinners, in leading his people safely through the dark valley and the shadow of death. His widowed mother, his brothers and sisters, and several other friends, all of them of the Armenian Church, were present, and seemed deeply affected with the scene. I sent for the pastor, and while our brother was gasping away his life, we were singing hymns and praying by his bedside, and addressing such words of comfort and encouragement to him as seemed suitable to his case. This is the first case in which one of the brethren has died in the midst of his friends, they being of the old Armenian Church; and I hope the effect will be good. His mother exclaimed, "Oh let my death be like his." This young man was driven away from home by the persecution; but natural affection compelled his friends to receive him back when he became sick.

Mr. Dwight alludes to the state of religion in the female seminary, in the male seminary, and also in the congregation. He says, "There is a very full attendance on the Sabbath, and an unusually solemn attention is given to the word preached." But the communications of Mr. Goodell which follow, are more full upon this point.

LETTERS FROM MR. GOODELL.

Religious Interest at Constantinople.

AFTER hearing so much of the exciting and trying scenes through which our brethren at Constantinople have passed during the last year, it is very gratifying to receive intelligence from them of a different character. It would be premature to designate the work which the Lord appears to be doing in connection with their labors as "a revival;" still if they and the church in that city, which God has so providentially called into existence, shall pray in faith and earnestness, together with Christians in this country, for a plentiful shower, we may hope that the blessing will not be withheld. It is for the special purpose of drawing the attention of the friends of missions to the circumstances of this station at the present time, and of requesting a fitting remembrance of it in their supplications, that the statements of Mr. Goodell are published so much in detail. And may not the hope be indulged, moreover, that Christians will be encouraged, by what they find in these letters, to pray more earnestly for revivals in our own country? The following extracts are from a communication which is dated December 7.

He who has saved his people here from the lion and the bear, from the fury of the Patriarch and the prison and bastinado of the civil and ecclesiastical rulers, has now come to command still greater deliverances for them. In the former case he employed inferior agencies; but he is now employing his highest and greatest and best.

It was on Sabbath, November 22, that any thing unusual in the female seminary was first noticed. Two of the pupils then came to Miss Lovell, and asked, with tears, how they could obtain new hearts; saying, at the same time, that they had been praying several weeks for a new heart, but the more they prayed, the worse their hearts appeared to them, and they were entirely discouraged. Others in the school were almost immediately brought under the convincing operations of the same divine Spirit; and in a few days the seriousness was general, and the solemnity great. Individuals were constrained to leave their studies and the school room every day, for a longer or shorter time, and give themselves unto prayer. Many also were the little circles of prayer formed during the day; and every evening the whole school had a prayer meeting among themselves.

On the following Friday the state of

feeling was such that, contrary to our intentions, all study throughout the school had to be given up. Every one was sitting, or apparently anxious to sit, at the feet of Christ, to learn of him. All seemed to feel that he had himself rent the heavens and come down among them. One of the oldest pupils, who was previously a professor of religion, and who had entered into this revival with her whole heart, turned pale and trembled and wept, and said, "When I read of the revival in the female seminary at Oroomiah, I thought, 'Well these girls in our school can never be made to feel so;' but lo! the Spirit of God has come, and nothing can stand before him."

On the following Tuesday the native female prayer meeting was held at four o'clock in the afternoon. Some attended who were not pious; and their feelings became so interested, that they remained behind after most had left, and the meeting was continued till midnight. The following Thursday was a day of fasting, humiliation and prayer for the whole congregation of Protestant Armenians in reference to this work of God. The chapel was crowded, even more than it ordinarily is on the Sabbath, and many tears were shed. Suffice it to say, the work has commenced among them, and also in the male seminary at Bebek; and the feeling seems to be pervading the whole community, that to be a Protestant is very easy, but to be made a Christian is a great and wonderful work.

It is of course premature to speak of the number converted even in the female seminary; but several certainly appear like new creatures in Christ. One of them, in reference to the public services on Thursday, said that she wished to go out of the meeting, and bring in all her nation. These were the spontaneous feelings of her own heart, for she had probably never heard such language used in all her life. We are unworthy that the Lord Jesus should come under our roof; but he has come and brought salvation with him; and here he is, with both hands full of heavenly and eternal blessings to bestow upon us.

You know that we have observed, for several months, a daily concert of prayer for the members of the female seminary, a day being fixed for remembering each one particularly in her turn. This was not known to them, nor is it yet known. But it is noticeable that several of those who have become hopefully pious, became so on that very day in which prayer

was especially offered for them. The Sabbath in which the two first came to Miss Lovell, was the particular day for the elder of the two. Verily our God is still, as he has been in all generations, *a God that heareth prayer.*

The pastor of the church has come in repeatedly to address the inquiring and the hoping, either collectively or individually, and has always done it with the happiest effect. The number of pupils is now fourteen, which is full six more than we ought to have; and ten more are weeping and praying to come, but we cannot possibly make room for them. We have reason to be thankful that Mr. and Mrs. Everett remain here this winter, as her aid in the school is very important.

Just after the commencement of the seriousness described in the foregoing letter, the following communication was received from two members of the female school at Oroomiah, one of whom is the daughter of priest Dunka, the other being Sarah, the daughter of priest Abraham, already known to some in this country. The reader will not fail to notice the appropriateness of the letter to the circumstances of those to whom it was addressed.

Many salutations from two girls of Miss Fisk's school to you, our friends, the girls of Miss Lovell's school in Stamboul. We have wished much to write you a letter full of love, but we have not had time. But now our dear teacher has given us time to write, and we are very glad. Although you are far from us, we have great love to you. We were much rejoiced the day the letters of your teacher and of one of your companions reached us. Our dear Miss Fisk read them to us. We were very glad that you sent us your love and asked us to pray for you. When it was read the girls were all in school. We immediately fell on our knees, and remembered the precious promises that God has made to us sinners. We were much encouraged by them, and spent an hour and a half in prayer for you. And we hope that henceforth we shall not forget you in our prayers. We are desiring much to hear good news from your school, that the Holy Spirit has come there and awakened you, and that you have repented and turned and become true Christians, lovers of Christ. How you would thus rejoice Christ, all the inhabitants of heaven, and your teacher, who has left her country and friends, and come for your salvation, and who is taking trouble for you, day by day, that she may teach you the way of life in our Lord Jesus Christ! We are expecting to hear good news from you. We hope that we shall hear it in the letter you may send us, if our faith is as it should be.

If you inquire about our school, we have news to tell you that makes us very sad. There are girls who were in our school last

year, that have not repented. There are also others who have come this year who are not yet awakened to their state. We pray much for them, that they also may turn to God; and we beg those of you who have the love of God in your hearts, that you will remember us in your prayers. If God helps us we will remember you much, that both schools may be his, and that we may be joined in our prayers to God, that we may be sisters in Christ, and looking forward to a heavenly inheritance. Amen.

Give our love to your teacher, Miss Lovell, and tell her that we love her much, and pray for her that God may help her, that she may guide her flock in the way of life. Also ask her if she will pray for us, poor sinners.

We wish much to write you more, but to-day is Saturday and we have much to do to be ready for the Lord's day. O dear sisters, we rejoice more and more in every Sabbath that comes, because we love it more than any other day. Our school is very still on that day. Oh, how should we all keep the Sabbath, that we may be prepared for that Sabbath in the kingdom of heaven that has no end!

The girls all send many salutations to you, and love you much. If you please, receive this letter, not as from two strangers, but as from two loving friends.

Religious Services—Hopeful Signs.

Ten days later Mr. Goodell wrote again, describing the different religious services held for the benefit of the evangelical Armenians at Constantinople. This account will be read with peculiar interest at the present time. The reader will be glad to perceive, that there had been no diminution of the seriousness mentioned in the previous letter at the end of ten days from its date.

If no one has informed you of the regular religious services held with or by the Armenians, from week to week, you will be pleased to have a list of them.

1. A Sabbath school is held every Sabbath morning at nine o'clock in the chapel, consisting of some forty or fifty scholars, many of them men and women.

2. At ten o'clock there is preaching at Galata by the pastor.

3. At one o'clock in the afternoon is my Turkish service at the chapel.

4. At two o'clock is the Armenian service in the same place, conducted by the pastor or by one of the missionaries.

5. At seven o'clock there is a prayer meeting at the house of one of the native brethren in Pera, conducted by themselves. And there are generally, or always, similar meetings in different parts of the city and suburbs.

6. Every Saturday (formerly Tuesday)

there is a native-female prayer meeting, attended by from fifteen to twenty or more, and conducted by themselves.

7. Every Friday the pastor, or one of the missionaries, preaches at the chapel to a congregation of from fifty to seventy persons.

8. On the first Monday in every month the monthly concert of prayer for the conversion of the world is held, attended by from seventy to ninety persons.

9. On the second Monday in every month there is the church meeting at the chapel for prayer and exhortation.

10. On the third Monday in every month there is a concert of prayer at the chapel for the conversion of the whole Armenian nation, with its Patriarch, Bishops and bankers. This meeting is very fully attended.

11. Once in two months, before every communion, a preparatory lecture is preached at the chapel, generally by the pastor.

The above mentioned are all public meetings, and they have been a long time established. To these you may add occasional days for fasting and prayer, or for thanksgiving, when all assemble in the chapel on some part of the day, for united worship. And to these we may add also numerous little meetings for prayer or praise, appointed from time to time for different objects, and held at different places. One of these at my own house, one evening last week, was attended by fifty Armenians, four of whom led in prayer in the course of the evening. All these meetings are exclusive of the prayer meetings in the female seminary; exclusive also of all the meetings, regular and occasional, at Bebek; and exclusive of several weekly meetings at Pera, which are more circumscribed in their nature, being intended for the benefit or improvement of a few. I should add that the pastor has begun to preach once or twice a week in Turkish for the benefit of some Greeks, and that many Armenians attend these meetings; also that the native females have, of their own accord, recently established a monthly meeting to pray for their children and families. This may be called a maternal association.

About two months since I took a large house in Galata, for the sake of accommodating the female seminary, and had all my things packed up to remove into it. But it was near the Armenian Catholic patriarchate and church, and the Sublime Porte pretended to fear that I should turn the world upside down, and

compelled me to remain where I was. Well, it is better to remain in very straitened quarters, with such precious influences as we have enjoyed lately, than to dwell in a palace without them. No government on earth can prevent the spirit of all life and holiness from breathing upon us; and no accommodations can be so narrow as to prevent his dwelling with us. Six of our pupils have, we hope, recently received the gift of eternal life; two others were previously pious; and three or four more are in an interesting state. Their prayer meetings continue every evening. The male seminary at Bebek is also a sharer in this work of grace; while the measure of divine influence in the whole community seems to be steadily increasing.

Syria.

LETTER FROM DOCT. VAN DYCK, NOVEMBER 9, 1846.

Opening of a Seminary at 'Abeih.

It has been the intention of this mission, for some time past, to establish a seminary at 'Abeih, the instruction to be given in the Arabic language, and the design being to impart the greatest possible amount of moral and religious knowledge, and to secure the greatest possible elevation of character. That imitation of Frank manners and customs which has proved so deleterious in many cases, was to be carefully avoided; and in the selection of the pupils regard was to be had, not so much to their age, as to their moral and mental qualifications. Our brethren have at length opened a seminary upon this basis. Doct. Van Dyck and one of the native assistants were requested to remove to 'Abeih, for the purpose of acting as teachers. The present letter describes the incipient success of the enterprise. The new institution, it will be seen, promises very different results from those which were realized from the one formerly sustained by the mission.

At a meeting of the mission held in August last, it was resolved that, with leave of Providence, the seminary be commenced on the first Wednesday of November, 1846. It was also resolved that the pupils be required to provide their own clothing and bedding, the mission thus being burdened with the expense of board only. It was further determined that the pupils be received only upon condition of their entirely giving up visiting their own churches, and that in the refectory department no distinction of meats be allowed. Another

resolution was, that there be two vacations of one month each during each year, the spring vacation to commence May 1, and the autumnal vacation to commence October 1, and that there be a public examination at the close of each study term.

The studies and length of time required for a full course were left to be decided upon hereafter, as experience should dictate, or the progress of the pupils should require. It was deemed sufficient at the commencement to decide upon certain studies in themselves indispensable; and, accordingly, it was resolved to begin with the systematic study of the Bible, Arabic grammar, arithmetic and geography. The study of the Bible is made paramount to every thing else, and will be continued throughout the course, whatever else be admitted or rejected. Languages are excluded, except for select pupils intended for translators.

A number of applications having been made for admission to the seminary, whenever it should commence, a selection was made of eight individuals, and notice duly given of the day appointed for opening the institution. By that day (Wednesday, November 4,) three of the above applicants presented themselves and the seminary was commenced; instruction being given during one half of the day by our native brother in Arabic grammar, defining (necessary on account of the scarcity of dictionaries in the language) and arithmetic; and during the other half by myself, in Scripture study and geography. Other pupils have since made their appearance, and we now number, (six days after commencing,) seven boarders, two day scholars, and there are still five applications not yet acted upon by the mission. Our present accommodations will allow us to take only eight boarders. Of the present pupils the youngest is about twelve, the eldest about thirty years of age.

It may seem that the number of branches taught is small; but it must be remembered that as we have no text books, except an Arabic grammar, all the instruction must be given orally, and the pupils make the books as they proceed, under the direction of the teacher, which takes more time than would otherwise be necessary during the time of instruction, and throws upon the teacher a great amount of study, to ensure the necessary accuracy in thus preparing text books for future use. We

hope to add, in the course of a month or two, two more branches for the present term.

One Sabbath only has passed since we commenced operations; but the exercises will probably be the type of those to come. The pupils attended the regular preaching in the chapel at half past nine in the forenoon; were gathered into a Sabbath school in the recitation room at the time of holding the general Sabbath school in the chapel at two o'clock in the afternoon, where they were required to give an analysis of the morning sermon, and recite a Scripture lesson previously assigned; thence they proceeded to the afternoon service in the chapel. The remainder of the time was spent in their rooms.

Of the pupils now in the institution as boarders, two are from Beirût, one is from the village of Asaad esh Shidiak, another is from Hasbeiya, and still another is from a village near Hasbeiya. One of the day scholars is from Hasbeiya. Respecting this individual Doct. Van Dyck says:

During the storm which burst upon the Protestants at Hasbeiya during the visit of Mr. Whiting, last summer, he was banished by the Emir. He has since been employed here in teaching a female school, in connection with two of the girls of Mr. Whiting's family, and now spends half the day in the seminary. We have thus two of the little band of Hasbeyians under our instruction.

Application has been made by the brother of the ruling Druze Sheikh of this district for admission into the seminary. He is a boy of about fifteen or sixteen, and, as he resides in the village, he may be received as a day scholar. Other respectable Druzes intimated a wish to place their children under our instruction some time since, but have not as yet made formal application, nor could we expect them to do so until the seminary was really in existence. What we shall do if application is made I know not, as we have accommodations for only one more boarder.

The concluding remarks of Doct. Van Dyck are worthy of particular attention.

You will readily perceive by comparing what has been said in regard to the choice of pupils, and the regulations for the government of the seminary, with what was the case at the commencement of the former institution, that we have been able to make a great advance, and take a much higher stand. Then it was

difficult to get scholars at any rate, even when the mission furnished board, clothing and bedding; now we have many applications when we supply the board only. Then nothing could be said upon the subject of the pupils attending their own churches, and they were accustomed to go thither; now we can make it a condition that such shall not be the case. Then the pupils had their fast days and their feast days and fasting dishes; now we have nothing of the kind. Then only such pupils could be obtained as were still in full connection with their own churches and attached to them; now we have only those who are Protestant in their belief, and understand and disapprove the errors of their churches, and have scarcely any connection with them. And, farther, we have now a seed from a band of openly avowed believers in the Bible alone as a rule of faith and practice, and who have endured much persecution for the truth's sake.

Having been enabled thus prosperously to commence our institution, have we not cause to thank God and take courage? We have made a beginning, and we pray, first of all, "O Lord, send now prosperity," and then we look to the Committee for all the aid they can give. "Except the Lord build the house, they labor in vain that build it." But what warrant have we for believing that the same showers which have descended upon the Nestorian mission seminary, are not in reserve for us?

Sandwich Islands.

LETTER FROM MR. THURSTON, JANUARY 1, 1846.

The Kailua Station.

It is seldom that letters have been so long in reaching this country from the Sandwich Islands as during the last few months. A reference to the date of this letter will show that it has been written more than a year. And even the "general letter" of the mission, which has been expected daily for a number of weeks, has not yet arrived. It is presumed, however, that arrangements will be made at an early day for the regular and speedy transmission of letters. A mail can be carried from New York to Honolulu in two months.

In reviewing the events of the year 1845, Mr. Thurston first alludes to the epidemic which swept over the Sandwich Islands, and which will be frequently noticed hereafter. He was himself

laid aside from his labors for three months, but subsequently regained his usual health. The mortality at Kailua appears to have been quite severe during the years 1844, and 1845. One hundred and twelve members of the church died between May, 1844, and the date of the present letter. During the same period only ten were admitted to the church on examination.

During the first months of the last year, an unusual degree of stupidity prevailed among the people generally. Religious meetings were less fully attended than formerly, and less interest was manifested in the preached gospel. There has been no special awakening among the impenitent during most of the past year, and there has been much laxness on the part of professors. I am happy to state, however, that there has been a little waking up among the members of the church within two or three months past, and an encouraging interest is manifested in religious services. Some few among the impenitent have been brought to reflection, and are very attentive listeners in our meetings, on week days and on the Sabbath. Many backsliders have been reclaimed, and we are encouraged to hope for a brighter day.

Among the means used to produce a better state of feeling and action in the church, I may mention a series of meetings held with the different divisions of the church, for three months past. They have been sustained with the assistance of the deacons, my own better health enabling me to be more among the people in pastoral visits; but more than all, and without which all will prove unavailing, the Lord has helped us; and blessed be his name! We have not been destitute of the tokens of his presence and influence in the deep sigh, the falling tear, and the full confession of sin in the breaking of covenant engagements.

The disappointment of the natives in respect to the fruits of the earth, Mr. Thurston thinks, has made them more thoughtful and attentive to the means of grace. The drought has been unusually severe. "There has been but very little rain," says Mr. Thurston, "even on the mountains for a month or two past, and vegetables are dried up." "The people are distressed for food; and this causes them to think more of the food which always abounds, and which will endure unto eternal life."

The contributions of the church for the support of the gospel, during the past year, have been greater than in any former year. They have for the first time

VOL. XLIII.

8

assisted directly in supporting their missionary. Their contributions for this object have amounted to one hundred and fourteen dollars and sixty-eight cents; and it is hoped that they will continue to aid in supporting the gospel the present year, and that they will regard it, not only as a duty, but as a privilege also, to assist in sustaining religious institutions among them. If they look at the subject in all its bearings and relations, they will not feel themselves the poorer for having thus aided with their mites in sustaining the preaching of the gospel. They will feel that they have given something to the sacred treasury of the Lord to aid in sending the light of salvation to the more destitute regions of the earth. They will experience in their own souls the truth of our Lord's declaration, "It is more blessed to give than to receive."

The meeting house, spoken of in former communications as in the process of erection, was dedicated to the worship of God, December 21. It has seats around the walls, and a platform and railing at one end for a pulpit; and there are several moveable seats besides. At some future period the whole may be floored and seated. The expense of the building, if the labors of the people, the money, and the articles of trade paid out, were all to be reckoned, would probably amount to between six and seven hundred dollars. The people of the district for whose special benefit the building was constructed, contributed, in provisions and Hawaiian articles of trade, to the value of seventy-eight dollars. But the principal expense was defrayed by a foreigner, Jeremiah Martin, who resides in the village where the house is erected. He is a member of the church, and one of its deacons. He contributed, in money and articles of trade, two hundred and seventy-nine dollars. A few other foreigners gave small donations, making the contributions, exclusive of labor, three hundred and eighty-nine dollars. The house is an ornament to the village; and may it prove the gate of heaven to the people for whom it is especially designed!

LETTER FROM MR. LYONS, MARCH 5,
1846.

Schools at Waimea—Agriculture.

MR. LYONS appears to have labored at Waimea much as in former years. During six

weeks, however, he was laid aside from his work on account of sickness. He has also suffered not a little from disordered eyes.

In the present letter Mr. Lyons speaks of the several districts which compose his field in their order, beginning with Waimea. His remarks upon the schools in this district are as follows :

I will first mention the teachers' school as particularly deserving of commendation. In this I have varied a little from my usual practice. Instead of calling together all the teachers, as heretofore, I selected only those whom I regarded as capable of making progress. This number I had under my instruction for one month, day and night, and the proficiency which they made was most gratifying and astonishing. I had no expectation that they would make such advances in knowledge.

At the date of my last report, there were three schools in successful operation. Two of these have since been broken up; but the other has been more than usually prosperous. The causes that operated in breaking up the two schools, were the sickness of the teacher in one case, and a change of landlords in the other. This change of landlords produced great commotion in the school district, which resulted in the removal of many families, one of which was the main support of the teacher; and hence the teacher also left. The parents who remained, had not life or interest or love enough to invite or urge him to stay. They pleaded famine, however, as the reason why they let him go. They could not collect food enough to supply that portion of their teacher's wants! The other school that is without a teacher, Mrs. Lyons and myself have endeavored to sustain a part of the time. But I have too many other duties to attend much to common school teaching. I hope that these two schools, before I report again, will be supplied with teachers.

Mr. Lyons makes a passing reference to a public fast, appointed by the Hawaiian government. The day was appropriately observed at Waimea, and a great multitude attended the services. Meetings were held simultaneously in the other districts connected with this station. There was also a public thanksgiving at Waimea on the first day of the year, in accordance with an appointment made by Mr. Lyons. After describing the exercises, he says, "There was on the whole a good degree of order and decorum, and a greater display of civilization than has been heretofore exhibited on similar occasions. The guests at the feast were furnished with seats

and tables; so that a glance of the eye over the group might have led a stranger to suppose himself in a land of civilized habits."

During the past year there has been a change of landlords, in consequence of the death of our former governor. Changes of this kind generally produce a great commotion. And so it was in this case. Many have removed to other places; and some of the land is left desolate. By another unfavorable arrangement, two thirds of Waimea have been converted into a pasture for governmental herds of cattle, sheep, horses, &c. This pasture occupies the inhabited and the cultivated portions of the land; consequently the people are compelled to leave their former cultivated spots, and seek some distant and retired corner in the woods, where they hope to be beyond the reach of cattle. But they soon find themselves mistaken; for the cattle follow them and destroy the fruits of their labors. Hence a kind of despairing spirit seems to be taking possession of the people, which will doubtless lead the majority, in the end, to leave Waimea altogether. There is great suffering among them now for want of provision; and much of their food is obtained from a distance. I cannot think of the state of Waimea without feeling sad and deeply depressed. I heave many a sigh over the desolations of my adopted country. But I will not dwell on this dark picture.

Hamakua—Schools.

Passing to the out-stations, Mr. Lyons first speaks of Hamakua. Through this district he has made three tours, occupying fifty-three days. During these visits he held one hundred and fifty meetings of various kinds, attended forty-five examinations, and administered the Lord's supper to the different churches three times.

There are fifteen or sixteen schools in Hamakua, containing between six and seven hundred pupils. These schools have been pretty well sustained, and the close of the year showed a little increase of scholars. Most of the teachers are pretty well qualified for their work, and their schools show that they have been somewhat efficient. I must notice one school as superior to all the rest. It numbers about sixty pupils, and has one teacher. At the last examination I was surprised to find that the readers, thirty in number, had committed to memory, within less than four months, about eight thousand verses of Scripture, and they

were ready to repeat the whole to me. Some of the pupils had also made good proficiency in arithmetic and geography. In another school, at another examination, I found one pupil who had committed a thousand verses within three or four months; and that scholar was one of the best arithmeticians among the pupils of my field.

While here and there one among the scholars has acquired the habit of study, and shows some advance from one examination to another, the great mass have no interest in the school, no disposition to learn, no desire to make progress, and, in fact, make no progress, month after month, and year after year. Some children remain in the alphabet and monosyllables three, four, five years. And the majority of those in arithmetic, after they have proceeded a few pages, go no farther. Though they have been carried over a dozen chapters, they cannot tell you anything about them understandingly. An increase of chapters does not show an increase of knowledge. The few that make progress, keep me from being entirely discouraged, and, at the same time, show that what they do, might be done by others, if there was only a disposition. There is mental capability, but it lies dormant.

The following extract, however, is more encouraging.

In the month of May, on one of my tours, I had a select examination in one of the parishes. According to previous appointment the teachers of Hamakua, with their best scholars, and some of the school trustees, assembled at the appointed place for examination and consultation. About two days were devoted to the examination and accompanying exercises. It was one of the most orderly, civilized and intellectual performances I have had in my field. There were several addresses during the time, and two long meetings with the teachers and trustees, for deliberating on subjects intimately connected with the prosperity of schools. Several resolutions were passed in reference to trustees, teachers and schools. I was highly gratified with all the performances, and felt that there was hope yet of the intellectual improvement of this people. From the boys present at this examination, I selected five for the boarding school at Hilo.

Temperance Festival — Singing Schools.

The temperance societies of Hamakua em-

brace all the churches and all the schools. The pledge precludes the use of tobacco as well as intoxicating liquors. Mr. Lyons found that few comparatively had violated their engagement; and most of these renewed their pledge. The different societies had their annual celebration in January. One of these celebrations, held amid the beautiful scenery of Waipio, is described below.

The whole valley seemed full of life. The four schools, and multitudes of adults, assembled at the appointed place, midway between the extremes, and, forming a procession, marched to the shore. Waving banners, fantastic dresses, imitations of caps and plumes, and the rough music of rude Hawaiian drums, gave the procession a military aspect. Performing several evolutions along the shore, amid the deafening roar of the dashing surf, the procession formed into several columns, opening in the centre, and facing each other. Hymns, songs and portions of Scripture were repeated in concert; after which the two choirs of singers, one belonging in the valley, and the other from abroad, united in singing an appropriate hymn. Prayer followed, and then all proceeded to a spacious yard, and sat down beneath an overspreading awning to the temperance banquet. This being ended, a meeting was held, the exercises of which consisted of singing, addresses,—one by a blind man,—and a dialogue between a farmer and a school master. At the close, the contribution towards the missionary's support was brought forward, and exhibited before the whole assembly. This consisted of a purse of money, containing fifteen dollars, and four large rolls of kapa, cloth, a bridle, &c., the whole amounting to about sixty dollars. It was contributed by the church members and some forty or fifty children, and was their first effort to aid in supporting their own missionary. Prayer closed the exercises of the day.

Mr. Lyons found on his last tour that there was very great enthusiasm prevailing in reference to singing schools.

A few natives had acquired the art of singing, and had made themselves familiar with several tunes. But their acquisition was of little use, while all around them were perfectly ignorant. Hence the thought came into their minds, that perhaps they might turn their knowledge to some good account by getting up singing schools. This was no sooner proposed than multitudes became inter-

ested. "Oh yes; let us have singing schools, nothing like singing schools!" They sprang up, therefore, as if by magic, all over Hamakua. The excitement was perfectly astonishing. Wherever I went, wherever I spent the day or the night, nothing saluted my ear so frequently as the sound of *pa, ko, li*, (*fa, sol, la*.) And in some parishes the very atmosphere resounded with the music of the new choir. The young and the middle aged, if not the gray headed, were equally enlisted; and no difficulty was found with regard to paying the teacher. Some who were strangers to meetings were so enchanted, when they came within the sound of the singing school, that like Saul of old they were afterwards found, if not among the prophets, at least among the singers. Even Roman Catholics, (a few at least,) forsook their crosses and their prayers to the Virgin, and entered the singing school, as true Calvinists as they ever were.

As I entered the meeting house in the different parishes, filled with worshippers, and ascended the pulpit, and gave out the hymn to be sung, what a change did I see! Heretofore I myself was the chorister, and perhaps the only singer in the house. True, others would strike up their notes, but they were any thing but musical notes. Now the native chorister set the tune and gave the pitch; upon which a company arose that proved to be his choir, and performed the music in a manner that did honor to themselves, and added much to the interest of the services. I could not refrain from praising God for this great and pleasing change.

Religious Interest—Benevolence.

On another topic of greater importance Mr. Lyons writes as follows:

On my tours it was gratifying to perceive, at different times, evidence of the Spirit's operations. Though I cannot speak of powerful revivals, yet I can say that five out of the eleven parishes of Hamakua have been visited with gentle refreshings from on high. As the fruits of these refreshings, many fallen church members have been reclaimed. Some twenty-five individuals have been added to the church on the profession of their faith, and some forty remain as candidates for admission hereafter, if they prove worthy of this privilege.

The inhabitants of this district appear to take a commendable interest in their houses of public worship. The old practice of sitting on the floor

is rapidly disappearing, and comfortable seats are provided. But Mr. Lyons regrets that the same interest is not felt in the school houses.

Hamakua has not been altogether wanting in acts of benevolence. The poor have been aided, the sick have been visited, some one hundred and twenty kapas have been contributed for the Tract Society, the superintending elders have labored gratuitously, and a commencement has been made towards supporting their missionary. That the churches do no more in the way of benevolence, is not because there is not ability; the deficiency is in the disposition. Only wake that up and get it right, and there will be no want of ability. The churches are poor, and always will be poor, till they are disposed to do more for the Lord. But how to implant this disposition, or rather how to draw it out and call it into exercise,—for doubtless it exists in a latent state,—is the problem.

To accomplish this, some good and wise and energetic men are necessary. Only look at Waipio. How were those sixty dollars raised towards my support? It was done by the unwearied efforts of the superintending elder. The other churches were to contribute at the same time, or rather on the same tour, but they were not ready. With one exception they had done nothing, as it were. They did not know how or where or when to begin. They needed some wise and good man to sit down by them and tell them, in the simplest way, what to do. They are children, and must be treated and led along as children, and that for many years to come. I said, look at the contribution at Waipio. But that contribution might have been twice as large, and still the church would have been none the poorer for it. That valley is the richest portion of my field, and might do great things in the cause of benevolence. To wake up my churches, and to induce them to do all they ought to do, will be a great work. The Lord help, or it will never be accomplished!

Puako and Kawaihae.

Mr. Lyons has made two tours through Puako and Kawaihae; a third was prevented by sickness. The physical condition of these districts is very unpromising. The inhabitants are mainly dependent on other places for all vegetable productions; and hence they often suffer from famine. With clothing, however, they are as well supplied as other parts of Mr. Lyons' field.

The desolations of the land, with the

famines which result therefrom, have, as a matter of course, a stupifying effect upon the mind. Schools exist, embracing some scores of children, but they are, and always have been, of an inferior order. They have not as yet furnished even one solitary scholar for Hilo boarding school or the seminary at Lahainaluna; and there is no prospect that any will ever be furnished. The children seem incapable of making any very great or rapid advance in intellectual attainments. And the same is true of the adults. Their mental abilities and acquisitions are inferior to those of other districts. Still they are not altogether deficient. There are teachers and elders and constables and magistrates and subscribers for the Hawaiian newspaper among them, which shows that they possess some mental capability.

In respect to the moral and religious state of these districts, no general description will apply to all parts of the field. The prevalence of temperance principles, attendance on public worship, the interest in Sabbath schools, and the liberality of the natives, are different in different places. On his last tour Mr. Lyons was agreeably surprised to find a revival in one parish where he least expected it. "When I arrived," he says, "the church had repeated, fallen church members had been reclaimed, and several hopeful converts presented themselves for examination. What a change!"

State of the Church—Epidemic.

Mr. Lyons concludes his letter with some general remarks.

The year has been characterized by tranquillity in the churches. This will appear evident, when I state the number who have been subjects of church discipline. This number, divided among the sixteen churches, amounts to about five in a church. A Hawaiian church of a hundred or more members, that has but five cases of discipline in the course of a year, may be said to enjoy tranquillity. While some seventy or eighty have been excluded from the peculiar privileges to which their church membership entitled them, more than two hundred fallen members and apostates have been restored, which, with the addition of more than thirty new members, furnishes matter of gratitude and thanksgiving to God.

During the year one hundred and seven members of this church have rested from their labors. This makes just one

thousand of my spiritual children who have been removed by death from my pastoral instruction and supervision, and all within the space of ten years.

About seven hundred of my church members have been dismissed and admitted to other churches on the Islands. Deduct the deceased and the dismissed, together with the suspended and excommunicated, and there still remain two thousand one hundred and thirty-six members in regular standing, so far as I know. Many of them give me joy, and many of them occasion sorrow and tears. They are but babes in knowledge, in firmness, and in Christian enterprise. They need constant instruction, exhortation and supervision. They are a great burden upon my hands, but a burden that I delight to bear.

Popery appears to be making no progress in the region which is under the supervision of Mr. Lyons. While five or six persons have joined the Romanists, a greater number have forsaken them. The epidemic which has prevailed so extensively at the Sandwich Islands, is mentioned as follows:

Some time in April last this epidemic found its way here. It entered one or two families at first; but in a few days there was scarcely a house or an individual exempt. What tongue or pen can depict the sadness and desolation which followed. I was an eye-witness for a part of the time. While I myself was exempt, and after I had partially recovered, I visited from house to house, endeavoring to relieve the poor, distressed objects every where to be found. Violent coughs, distressing head-aches, burning fevers, were the attendants of the disease. From morning till night, while I was not visiting, I was dealing out medicines. As the people were unable to get out into the fields and woods in quest of something to eat, and as Waipio, the principal dependence of Waimea for food, was in the same situation, and hence failed to bring supplies as usual, the sick of Waimea were in a most deplorable state. Had it not been for the articles of food with which we supplied them from our house, it would seem that some of them must have starved.

When the epidemic reached its height, myself and family were all sick, some very sick and in great distress. I was unable to leave the house. The neighbors were so sick that they could not get out. There were none well enough

to come after medicine or food. There was nothing to be done but to lie, and cough, and groan, and wail, and burn, and writhe. There was no remedy, no help, no physician, no nurse, no medicine, no food. Silence, solitude, desolation reigned. Surely, except the Lord had shortened the period of this distress, Waimea and the whole field would have soon been as the army of Sennacherib when it invaded Judah. School houses and meeting houses were deserted, and it was a long time before they were filled again. When the first attack was disappearing, and the people were rejoicing in the privilege of crawling out of their houses once more, and of breathing again the pure atmosphere of heaven, their joy was suddenly turned into sadness by being obliged to yield to another attack of the same disease, which proved more severe in some cases than the first, though in many instances it was lighter. After they had recovered from this, a few were visited by a third attack. The epidemic was not fatal, except in a few cases. One individual, if I recollect aright, died, and there was no one in or near the house able to attend the burial. The corpse remained two or three days, till some friends, coming providentially from a distance, performed this office. In some places, however, the mortality was much greater. From this and other causes there have been two hundred and forty-one deaths in my field the past year, while the number of births has been only sixty-one.

LETTER FROM MR. PARIS, JUNE 12, 1846.

Introductory Remarks.

THE island of Hawaii has been greatly afflicted in various ways during the last two years. The epidemic, as already intimated, occasioned much suffering and many deaths. The want of food has been severely felt, especially in some districts. In addition to what has been previously said on this point, Mr. Paris wrote under date of February 25, "For a whole year our people have been suffering from a pinching famine. During many months the heavens have been brass and the earth iron, and, consequently, the whole stock of food for man and beast has failed. Most of the people have subsisted for months chiefly on the roots of the fern and *kii* plants. These roots, especially the latter, are very nutritious; but if used exclusively they produce disease, from which many never recover. Thus while few, if any,

among us have died of actual starvation, many of the aged, the sick, and little children, have been carried to an untimely grave. In some instances the suffering from hunger has been very distressing. For two or three months we have been unable to purchase a potato or taro, or any other vegetable, at any price."

But this is not all. Another extract from the letter of Mr. Paris, mentioned above, describes a calamity which must have occasioned much loss of property, and much inconvenience. "Almost our whole region has been overrun by fire. The country is generally fertile, and the grass and bushes grow very thick and tall. From our long drought, these had become like so much hay or stubble. A fire, breaking out in the eastern part of the field, was carried almost as fast as a man could travel, consuming almost every thing in its course. The whole country was burnt bare, leaving nothing but one vast field of ashes and cinders for many miles in extent. Many dwellings of the natives were consumed, with every thing which they possessed. A day and a night we were almost surrounded by the devouring element. Our dwelling and other houses were only preserved by keeping them thoroughly wet from a little streamlet which flows through our garden. During twenty-four hours we were almost suffocated with smoke and cinders, and the day was well nigh as dark as the night. For many hours we expected every thing would be consumed. But the Lord wonderfully delivered us, according to his promise, 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.' Many of the native converts, leaving their own habitations and their all, exerted themselves to the utmost to save our premises. And quite a number who labored hardest to keep the fire away from us, found, on their return, their own houses in ashes."

The people of Kau have been afflicted in still another way. In consequence of the ill health of his wife, Mr. Paris has been obliged to leave his station for a season, and the time of his return is uncertain. At the date of this letter they were upon Oahu, and Mrs. Paris appeared to be deriving benefit from the change. The present communication may be regarded, therefore, as describing the state of things in Kau previous to his departure, in the spring of 1846.

State of the Church in Kau—Additions.

At our station, during the past two years, we have had to mourn and weep over the spiritual apathy, stupidity, instability and worldly-mindedness of many professing Christians. The love of many

has waxed cold. Some who ran well for a time, and for whom we entertained a hope that they had passed from death unto life, have given painful evidence that they had neither part nor lot in the matter; while others have given so little evidence of a vital union to Christ, that we stand in doubt, hoping for them, but with fear and trembling.

But while we have had no general outpouring of the Holy Spirit upon our people, as in years past, and nothing which we would call a revival of religion, we have great reason to bless the Lord that there are so many among us who, amid all the snares and temptations of Satan, the changes in their external circumstances through which they have passed, stand firm, and give gratifying evidence that they are the children of God. They show by a humble and holy life that they are strangers and pilgrims on earth; that though babes, still they are babes in Christ. The cause of truth and righteousness has been steadily advancing. While some, like the Laodiceans, have been neither cold nor hot, slumbering and sleeping, living at ease in Zion, others have been watching, praying, waging a warfare against sin, growing in grace and in the knowledge of God and of his Son Jesus Christ. The still small voice of the Spirit has been leading them into green pastures and by still waters, and their Christian character has been gradually developing. Their piety has been more decided. They have been constrained to come out and be separated, not only from the unbelieving world, but to take a higher stand, be a "peculiar people," and separate themselves, to some extent, from lukewarm, stupid, indolent, time-serving professors of religion. Perhaps you say we ought to have no such persons in the church. But, alas! our churches here are made up of just such materials as you have at home. We try to sow wheat, but Satan sows tares.

Mr. Paris next speaks of the attendance upon the services of the sanctuary.

For the first two years after the station was commenced, the people came to our meetings from all parts of the field, some from the distance of twenty and twenty-five miles. But they were inconstant; nor could it be reasonably expected that they would come regularly from such a distance. We have now established meetings at different points throughout the district, which are conducted by native assistants.

During the two past years, I have employed two of the best men I could find to devote all their time to labor among the people. One of these has accompanied me in all, or nearly all, my tours for five years; and I have given him regular instruction in theology. He is a man of only a common education; but he is somewhat independent as a thinker, and possesses great energy of character for a Hawaiian.

We think the ordinary means of grace, such as the preaching of the gospel, Sabbath schools, Bible classes, conference and prayer meetings, are much more highly prized by many of our people than they ever were before. Many of the members of our church, who reside from four to eight miles from the station, are always in their places and at their posts on the Sabbath. By them the Sabbath is not regarded merely as a *tabu*, but as a day of sacred rest and refreshing to their souls.

Many of our meetings, both weekly and on the Sabbath, during the past year, have been very solemn and well attended. At times there has been a good deal of deep feeling, and we have felt that God was in the midst of us. There has been quite a number of hopeful conversions, both at the station and at some of the outposts. Since our last general meeting in 1844, we have received to our church on examination one hundred and nineteen, and nine have been added by certificate from other churches. Fifteen stand propounded to be received at our next communion.

I have had a weekly inquiry meeting at the station, which has usually been well attended; also frequent meetings for inquirers in the more remote parts of the field. These meetings afford an opportunity to all who are inquiring the way of salvation to make known their feelings. They also afford the best opportunity for the pastor to deal faithfully with individuals, by showing them their own sinfulness, and the danger of deception, and by communicating to each one the instruction which he needs.

Various Labors—Tours—Poper.

In describing his own labors Mr. Paris adverts, first of all, to the part he has taken in the erection of a place of worship. The whole responsibility has been thrown upon him; and he has even been obliged to perform not a little work with his own hands. Much time has also been spent in giving out medicine, in superintending schools, in distributing books, &c. The regular and or-

dinary duties of a missionary, in such a field, must necessarily have made large demands upon his time.

I have been in the habit of making four tours annually throughout the whole district of Kau, preaching in all the principal towns and villages, visiting from house to house, sowing the seed by the wayside, conversing with all classes,—sometimes in little groups and sometimes individually,—administering medicine to the sick, and inviting all, who feel their need, to come to that fountain which is opened for sin and for uncleanness.

In these tours I usually call the names of all the members of our church, converse with them individually, as far as practicable, attend to cases of discipline, settle difficulties between church members and neighbors, baptize the children of believing parents, celebrate marriages, examine schools, meet the anxious inquirer, examine candidates for admission to the church, and administer the Lord's supper in some four or five places. At the station we usually celebrate the Lord's supper once in three months, having meetings three or four days in succession previous to the Sabbath. We always hold a monthly concert for prayer; and this is a meeting of great interest to ourselves and to the people.

It will be remembered that the Romanists have been particularly active, and somewhat successful, in Kau in past years. Their prospects at the present time may be inferred from the following statement.

Popery has made but little progress among us since 1843. Most of the converts to Romanism, for two or three years, have been from disaffected and excommunicated church members and their children. In some instances, however, they have enticed and drawn away the children of Protestant parents. They have always held out, as an inducement to the children, that by becoming Roman Catholics they would be free from all the restraints of schools; and the parents have been told that they would throw off the heavy burden of helping to support their teachers. They have changed their course, and they now pursue an entirely different policy from what they did a few years since. Then they were sure of victory, and determined to accomplish their object by boasting threats and persecution. Now, transforming themselves into angels of light, they are insinuating themselves into the

good graces of the ignorant and unsuspecting, by their astonishing liberality and charity for Protestant missionaries, their love of the Bible, Sabbath schools, &c. With all these stratagems, however, they seem to make but little progress. The fact is they have deceived the people; and their own converts know it, and are often bold to speak of it. In many instances they made large promises of money and goods, which they have never fulfilled; and their own people have little confidence in their veracity. Hawaiians are naturally indolent; and they make poor Jesuits, most of them at any rate, unless they are well paid.

Their mission at the Islands has recently been reinforced by some four or five priests; and they are probably supplied with funds sufficient to carry on their operations more vigorously than heretofore. They have already selected a site for a high school on the island of Oahu; and I have heard that they are intending to erect a large cathedral at Hilo, on the island of Hawaii. It is more than probable that they have been collecting their energies, and laying their plans, for a more vigorous onset; and that they will yet make the most strenuous efforts to gain the ascendancy at these Islands.

Sabbath and other Schools—Liberality.

The frequent removals, mentioned in the following paragraph, are partly explained in another place. In addition to the roving propensities of the natives, the policy of the government appears to have had its influence in increasing emigration.

Our Sabbath schools have not been so large as formerly. This is owing, first, to the fact that a large number of schools have been established and kept up in different parts of the district; and, secondly, some parents are too indolent, and others too poor, to clothe their children, and the children are ashamed, or too proud, to be seen in their native tapa, while their neighbors are dressed in foreign cloth. But another cause, still more serious, is the removal of so many parents with their families to sea-ports. Many parents go to Honolulu, Lahaina, Hilo, and other points where ships touch, and take their children with them; and, in some instances, the parents return. But we seldom see their children again; in nine cases out of ten they leave them behind.

Our Sabbath school at the station has

averaged about two hundred and thirty. These children come from three to eight and ten miles. They are often drenched in rain on their way, and for the last year have been obliged to sit much of the time in the open air for want of a house. Many of them make good progress in studying their lessons, and in repeating the portions of Scripture and verses assigned them. Some of them, we trust, have been gathered into the fold of the good Shepherd. A large number of the adult members of our church meet every Sabbath morning to repeat the Daily Food for the week. They have free conversation on the verses repeated, and then hear them expounded and applied.

The report of Mr. Paris in relation to the common schools in his district, is similar to the accounts given by many of his brethren. It is hoped that the educational system of the government will become more perfect hereafter.

The common schools in this district, twenty in number, are quite as good as could be expected. Some of our teachers have had but little education, are inefficient and poorly qualified for their work; while others, who are educated, energetic, and well qualified to teach, have received so little support that they are compelled to spend most of their time in other labors to obtain a livelihood. The school laws of this government are liberal and good; but for some reason they have not been executed in our district. The teachers have not been paid according to agreement. Nor can they in any way get their wages. The fault, we are informed, is not in the government, nor in the officers of government, but in those appointed to superintend this business.

Mr. Paris thinks the population diminishing in his district; this has been particularly true of the past year. The prevailing influenza swept off some, and also planted the germs of disease in many who have died since. The "long and pinching famine" has brought others to the grave, less through actual starvation, than by causing them to use improper food. The course pursued by the government in relation to the taxes has induced many to remove to other places. Heretofore the natives have been allowed to discharge their taxes by furnishing such articles as they could obtain by their own labor. Now, however, they are required to pay in gold or silver, of which they have very little. Hence there is a strong motive to go where money is more abundant.

The testimony which Mr. Paris bears to the

liberality of some of the natives, in the following paragraph, may provoke American Christians to good works.

The great mass of our people are extremely poor. This is true of the whole population, and it is true of the members of our church. They have little or no property, and, having no market, they can have no money.

The past year, moreover, has been one, as I have already intimated, of great trial and suffering. Sickness, drought, famine and fire have followed each other in quick succession; still our people have done something for the cause of Christ; and many of them have done what they could. "Their deep poverty" hath "abounded unto the riches of their liberality; for to their power, I bear record, yea, and beyond their power, they were willing of themselves" to bestow of their substance for the house of the Lord.

We have now a good substantial stone meeting house, nearly completed, the materials of which have all been collected by the members of our church. Men, women and children, all shared in carrying the stone from some five or six ancient heathen temples. By them the coral was taken from the bottom of the sea, carried from seven to twelve miles, and converted into lime. By them the timbers were dragged from the mountain forests, and prepared for the building. The whole amount contributed for this house, in labor and by voluntary subscriptions, in such articles as the people could give, is more than two thousand dollars.

Mr. Paris adds that two thatched meeting houses have been erected in the district, during the past year, while another has been roofed.

~~~~~  
LETTER FROM MR. BOND, JUNE 15, 1846.

### *The Church at Kohala—Evils of Emigration.*

THIS letter of Mr. Bond will throw additional light upon the state and prospects of Hawaii, on the northern extremity of which island he is stationed. It would seem, however, that his field of labor has suffered far less from the evils mentioned in the preceding letters, than other districts; indeed he makes no mention whatever of epidemics, conflagrations, or famine.

In the spring and summer of 1845, much inconvenience was experienced from the want of

a house of worship. The services of the Sabbath were held under "the broad canopy of heaven;" and as those who came together were always exposed to violent winds, in connection with either a hot sun or driving rains, the congregation became very small. On the first Sabbath of September, in the same year, meetings were held in the new edifice, then incomplete, for the first time. "It seemed good," says Mr. Bond, "to be there. The very shadow of the beams was pleasant to our eyes." The congregation gradually increased; since November, 1845, the house has been well filled with an orderly and attentive assembly of worshippers, numbering from eight hundred to a thousand souls, even though a large proportion of the Sabbaths have been very unfavorable.

Mr. Bond has performed, since his last communication, the ordinary labors of a missionary without interruption, including three tours which he has made to the different districts under his care.

The number of persons connected with this church has been somewhat diminished during the last two years. Few additions have been made within this period, whilst in 1844 more than two hundred, regarded by us as hopelessly lost to a religious life, were excommunicated at one time. These were almost exclusively individuals who had been absent from Kohala, from two to six years, without having given any intimation of their place of abode, or of their manner of life. Respecting many of them we learned, through others of our church members who visited Maui and Oahu, that they were living habitually in gross sin, and had no wish to retain their connection with the church of Christ; after the preliminary measures had been taken, therefore, with no good effect, we could only resort to the final one of excision.

But in relation to many of these excommunicated persons, we could learn absolutely nothing. The sum of our knowledge respecting them was, that they had heedlessly left the island, without taking a letter of dismission to any other church; and hence we had no reason to suppose that they had any intercourse with the members of Christ's body, during the entire period of their absence. We tried in vain to discover their residence. Probably the foolish and evil habit of changing names frequently contributed to this result. Their excision was made the subject of long and prayerful consideration. It was a last resort, when further neglect to deal thus with

them might have been counted to us a sin.

The state of things which has occasioned these numerous excommunications, is more fully described in the following paragraphs. Mr. Bond thinks that a law which should check the evil, would be a great blessing to the Hawaiian nation. It might be difficult, however, to frame a law which should bear directly upon the evil, and yet accomplish much. Still something may be done by indirect legislation.

Happy should we be, could we feel that with the discipline of the large number already spoken of, our trials and perplexities from such sources have come to an end. But this we cannot do. The root of this evil still exists, and probably will continue to exist, in the extremely unsettled habits of the people. A great proportion of the entire population of Kohala are perfectly nomadic in their habits and manner of life. To us this is a most painful fact, as little real good can be received by them from any amount of labor. Judging from the past and from present appearances, there is too much reason to fear that at no distant day a small remnant only of this church and people will be left upon the soil.

My fixed impression is that there is very little decrease of population in this district, caused by excess of deaths. But there is, beyond a doubt, a steady diminution in other ways. It is perceptible in most of the smaller divisions of territory; in some of these, indeed, nearly one half, or more even, of our church members have left their homes, and gone to other islands. There is no call for this emigration. There is not the slightest necessity for it in the condition of the people. It can easily be shown that, in all its aspects, it is purely detrimental to the best interests of the individual and of the government. The truth is, this people are but children in all their habits, tastes and pursuits; and like children they love to roam at pleasure, and make amusement, rather than steady and sober toil, the business of life. Hence they leave wife, children, lands, every thing at a moment's notice, when the whim seizes them, and spend two, four, six, ten, twelve months in Honolulu or Lahaina, without so much as a single real effort to secure a dollar to pay their passage back. Thus it is also with the wife and the mother. It is an every day occurrence for the mother to leave her husband and several small children, and spend the greater part of the year, roam-

ing through Maui and Oahu; and not unfrequently she casts her infant of a month old upon its grandmother or some friend, and, suppressing the natural yearnings of a mother's heart towards her offspring, leaves it for months at the mercy of those, who feel it a burden of which they would gladly be rid.

### *New House of Worship.*

The building of a church at Kohala has been already noticed. The following account of this enterprise will be read with interest. Some of the facts, moreover, will furnish matter for profitable reflection.

The contributions of this church for benevolent purposes have been appropriated towards the expense of erecting our house of worship. The amount contributed it would be difficult to determine. The labor given has consisted in hewing timber and in drawing it from the mountains, thatching the house, and enclosing it with a substantial stone wall of one hundred and sixty feet square, pointed with lime. They have also collected the stones for our bell-house; and they have brought some of the lumber from the shore, ten miles distant. All this labor, with the exception of the thatching, has been of the most exhausting kind; and in sorrow I must add, that, as every where else, so here, many who are called by the Christian name, have scarcely lent a helping hand for a single hour. The entire sum given by the church in money, towards the house, was but forty dollars. Very few could have contributed more, had the desire existed. Extreme poverty is the state of the entire people. Several hundred dollars were subscribed by the church; but the nominal value of all the subscriptions, paid in articles of Hawaiian production, is about two hundred dollars. The available value, however, has been a mere trifle, owing to the want of a market for the articles contributed.

The new meeting house, to which reference is made above, has an unusually strong frame. It is thatched on the roof with cane leaf, and on the sides and ends with *ki* leaf. Its size is eighty-six by forty-five feet, with a verandah of six feet in width all around it. It has four large doors and twelve large windows; it is well floored throughout, and filled with settees of an uniform length. The end exposed to the trade winds is likewise ceiled up; as are thirty-four feet of the sides, and a part of the top, at the

end in which the pulpit stands, for the sake of greater ease in speaking. The settees, one hundred and thirty in number, were all manufactured by the natives themselves, (to whom they now belong,) with very little showing, or purchased of native makers at six dollars per seat.

The whole expense of the edifice Mr. Bond estimates at about sixteen hundred dollars. "We have received," says Mr. Bond, "very valuable assistance from friends of the Redeemer on these islands, as also most unexpected and generous aid from friends in the United States." The receipt of a fine bell, weighing two hundred and ten pounds, procured by "the generous agency" of Rev. H. T. Cheever, is also acknowledged.

In regard to the labor of building our new house, I will only say that you can probably have but little conception of the immense amount of toil it has cost. Never before did I know, from experience, labor so extremely exhausting; this is particularly true of that expended in drawing timber from the mountains. Some of this timber was very large, and as heavy and solid as the toughest white oak. It was not to be procured at a less distance than from eight to twelve miles, and in situations so cut up by precipitous ravines, that human muscles alone could be set to the task of dragging it down. The drawing of single sticks cost us from one to four days of the severest labor. One stick of fifty or more feet in length, and fifteen or sixteen inches square, occupied four days in drawing, although from eighty to one hundred men were employed. Four ropes of three-fourths of an inch in diameter were snapped at a single pull.

After making the experiment, I found that we were likely to do very little in procuring timber, because there was no one who could act with the natives as a leader and thus harmonize their efforts. It became necessary, therefore, either to see their energies expended and nothing accomplished, or to attend them constantly in their mountain expeditions, which I afterwards did. The labor was very severe and, added to my duties on the Sabbath, seemed for a time more than human nature could bear. But the Lord held me up; and though I had not a half day's rest for several months in succession, and for two months of the time, I had not more than two or three hours of sleep out of twenty-four, (in consequence of the severe sickness of a child,) my health suffered not at all.



Some members of the church have done most nobly in making willing sacrifices of themselves and their means to this undertaking. These are the few choice spirits whose religion consists not in tongue merchandize, consecrated in a breath, but in the offering of their bodies, with all their energies, as "living sacrifices" to God, and who are ready to stretch their sinews, and pour out their sweat ungrudgingly, whenever he demands it. What would not an entire church of such men accomplish! Happy the man who should be its pastor!

The wonderfully rapid and ameliorating influence which a clean and orderly house of God has exerted upon the demeanor and external appearance of our congregations on the Sabbath, and, I may add, upon their social condition generally, is almost incredible. Within the short space of six or eight months, the change wrought has been very great. It is only with great difficulty, at times, that I can believe that the decently clad and well behaved assembly which I see before me on the Sabbath, is the one to which I ministered but one year since. It is not a little cheering to feel that now at length, on God's day at least, we can urge a very respectable claim to fraternity with decent people.

Mr. Bond also reports the erection of "a common thatched meeting house" at one of the out-stations.

The state of the schools in this part of Hawaii appears to be very discouraging. Some of the best teachers have abandoned their employment; of thirty-one school-districts, twelve have neither school nor teacher. Mr Bond seems to indulge the hope that the government will adopt some measures, which will give a new impulse to the cause of public education.

Popery has made little noise and no advance in this field, so far as I know, during the past year. I believe that there has recently been a small reinforcement of priests; and, it is said, they are expecting more at an early day. In such an event, one will probably be stationed in this district; and then there will probably be more system in their efforts. The King, in his late tour through this island, did not hesitate at all, in his addresses to the people, to assure them that it was contrary to his wishes that they should take sides with that company of individuals who called themselves after the Pope. For himself he desired only the "old religion," which

the fathers of the mission brought to them.

It is not easy to believe, as some of our good brethren do, that popery cannot, and will not, make advances to any considerable extent on these islands. So far as human foresight can anticipate, there is great reason to suppose that their success will be considerable, if they can only find suitable reinforcements for their mission. Their progress has unquestionably been great where they have had a fair field, as on Oahu, Kauai, and on this island. The material, too, upon which they operate, is just such as they would choose. But their efforts here and elsewhere must after all end in their confusion and overthrow; and the wonderful workings of God's providence in the world, at the present moment, seem to indicate that the "end" is near.

LETTER FROM MR. CONDE, JULY 20, 1846.

#### *State of the Church at Hana.*

THE station of Mr. Conde, it will be remembered, is on the island of Maui. The religious aspect of his congregation, for some time past, has been discouraging. But the reader will be glad to learn from the present letter, that early in 1846 a marked improvement became apparent. The change is described in the following extract.

The state of religion, for more than two years past, has been very low; our congregations have been unusually small; the number of inquirers has greatly diminished; and a death-like stupor has seemed to pervade both the church and the people. The warnings and invitations of the gospel made no impression on their minds. They appeared to be given over of God to fill up the cup of their iniquity. This state of things existed, with some little improvement now and then, till five or six months since; when the set time for God to favor Zion appeared to be drawing near.

A very pleasing change, in the feelings and daily conduct of some professors of religion, became apparent. They mourned over their low state, and resolved to address themselves anew to prayer and Christian effort for the conversion of sinners. Others caught the spirit, and went forth to labor in the vineyard of their divine master. As a matter of course, the blessing of God descended upon different parts of our field, like grateful showers upon the parched earth.



Our souls rejoiced, though with trembling, at the prospect that better days still remained to us and our people; and that the refreshing which we had so often prayed and longed for, was about to be vouchsafed to this part of our Zion.

Several protracted meetings were immediately held in different parts of the field, which were evidently attended with good results. The congregations were large and attentive, exhibiting a wonderful but pleasing contrast with the diminished and listless assemblages of preceding months. It seemed easy for the people to lay aside their worldly employments, for which they had so long evinced an all-absorbing interest, and attend to the one thing needful. Many of the most immoral, those who had been, for years, addicted to a criminal use of tobacco and awa and to the practice of all the common vices of the Islands, were seen in the house of worship daily, listening attentively to the preaching of the gospel. A considerable number of this class, in connection with many others, have since come forward to the inquiry meeting, with an air of seriousness which I have seldom seen surpassed on former occasions of the kind. They acknowledged their guilt, and resolved to reform and turn heartily to the Lord, and lead a life of humble obedience to the divine precepts.

About six hundred have declared themselves on the Lord's side, during six or eight months past. Some of this number may be but partially convicted. Others again—perhaps not a few—are sadly hypocritical in their professions. But some, we would hope, have, through the abounding mercy of God, really set out in the divine life, and will eventually reach the haven of eternal rest. Of those who have expressed a hope in Christ, some sixty-six were propounded for admission to the church a few months since, and will before long be received; as they have thus far, with few exceptions, appeared well; and others may be selected, from time to time, as opportunity presents.

#### *Judging of Character—Civilization.*

The difficulty of deciding upon applications for admission to the church, though frequently embarrassing in Christian lands, is a constant source of perplexity and fear at the Sandwich Islands and, indeed, at all missionary stations. Mr. Conde refers to this topic in the following paragraph.

Such is the want of experience on the part of church members, even the best of them, and so limited is their knowledge of what the Bible requires in order to a worthy admission to the visible family of believers, that but little dependence can be placed on their judgment in matters pertaining to the building up of the church of Christ. Hence the work of examining candidates, and of admitting them to the ordinances of God's house, with all the responsibilities connected with it, rests upon the missionary. It is often a perplexing question with him, "Of the several hundreds who present themselves as worthy of baptism and a seat at the Lord's table, whom shall I select?" Their general appearance is similar; and even the statements which they make respecting their supposed conversion and religious experience, are all so nearly alike, that he is apt to think that either all are Christians and, therefore, should all be received without exception, or that all are hypocrites and, therefore, should be rejected in the same unqualified manner. How to distinguish between the chaff and the wheat, and thus separate the precious from the vile, sometimes requires greater powers of discrimination than most men possess. As missionaries sent forth to preach the gospel, and gather the elect into the church of Christ, we have an arduous work assigned us; a work involving responsibilities which constrained the great Apostle to exclaim, "Who is sufficient for these things?" If, like him, we would secure the approbation of the great Head of the Church, it becomes us to act impartially, with a judgment sanctified by the Holy Ghost, and enlightened by the word of God. Any regard to numbers, more or less, or any desire to attract the admiration and applause of mankind—a temptation to which the missionary in these Islands is not a little exposed—is not only criminal; but it will be injurious, in its future results, to the work in which we are engaged.

The following testimony to the progress made by the Hawaiian nation in civilization and general improvement is gratifying. The remarks contained in the second paragraph are worthy of particular notice. The results of missionary effort at the Sandwich Islands are sometimes tried by a standard which cannot fairly be applied to the case.

Although we are compelled to witness a degree of indolence, and consequent

physical suffering, not to be found in any civilized land; still by calling to mind the state of things, in these respects, in times past, we are fully convinced that our people, on the whole, are advancing in industry and wealth. Where but little more provision was formerly made for the present and future comfort of the body, than is ordinarily made by the beasts of the field as the result of bare instinct, we now have the pleasure of seeing a large class who seem determined, by honest means and persevering effort, to possess not only the necessities of life, but as many of its comforts as possible. In fact it may be said, without the least exaggeration, that the people as a body have made, and are still making, considerable progress in industry and the acquisition of wealth.

It must be borne in mind, however, that their poverty and physical degradation, with here and there a pleasing exception, still exceed any thing of the kind which you see in the United States. Very wrong impressions have been entertained on this subject, in other countries, by persons who have not known, or at least have not considered, the real state of the people when the gospel found them. The declaration that they have made unparalleled improvement in religion and civilization, is perfectly consistent with another, as often made, that their poverty and degradation are still very great. The work has advanced far and rapidly; but it will not reach that degree of perfection which is seen in America and some parts of Europe, for many generations to come; and before that period shall arrive, the Hawaiian nation may be extinct, having been displaced by the Anglo Saxon race, which seems destined to occupy, in process of time, the whole earth.

#### *Visit of the King—Popery—Growing Importance of Hana.*

The King and some of his highest officers have recently visited different parts of the Islands. While they were at Hana, addresses were delivered, respecting which Mr. Conde writes as follows:

The address of the King, and that also of the Premier, were unexceptionable. A very large concourse of people, from all parts of our field, listened to them with marked attention. The King bore down heavily upon every vice, every error, and every wicked practice; while he recommended religion, education, industry, and

a strict regard to each other's rights. The Premier dwelt chiefly on the same subjects, enforcing, in a most eloquent manner, the sentiments which had just been advanced by the royal speaker. The impression made on all present was decidedly good. Nothing better could have been said to favor the work in which we missionaries are engaged. The conviction left in the public mind is, that the King is a decided friend to religion, and especially to Protestantism; and that he would have all his people embrace that form of Christianity, in preference to Romanism or any thing else.

Mr. Conde regrets, however, that some of the agents of the government are very different from the King and Premier. The character and conduct of the officers who are set over the field in which he labors, he regards as very prejudicial to the welfare of the people. Indeed, petitions were sent by the natives to the King, during his visit to Hana, calling his attention to the evil; but no change was made.

Popery has made some progress of late in this part of Maui. Some have joined the Romanists, from time to time, to procure exemption, in whole or in part, from the school tax. During the absence of Messrs. Conde and Whittlesey at the general meeting, a vigorous onset was made by some priests, and many of the congregation were led astray. Not one member of the church, however, listened to the suggestions of these false teachers.

Notwithstanding all the efforts which the Romanists are making to lead the people astray, the good work in which we are engaged, is steadily going forward. We have received about one hundred into the church, on profession, during the last two months. Several hundreds more are hoping that they have become Christians. Of these the most promising will be selected for admission into the visible family of believers.

The increase of foreigners at the Islands is becoming an important fact in their history. The changes which may take place in consequence of this introduction of a new and mighty element into Hawaiian society, cannot be contemplated without apprehension. There will be obvious advantages to the natives, as suggested by Mr. Conde in the following extracts; but, on the other hand, there is very great danger that the power which civilization always imparts to its possessor will be abused.

Our place, so long unnoticed from abroad, is just beginning to attract some attention. It can no longer be said that

missionaries are the only white people on East Maui. No less than four foreigners have, during the year past, located themselves in Hana and in the vicinity of the station. They are all Hawaiian subjects but one; and he is about taking the oath of allegiance, as I have recently understood. They together represent a respectable number of professions. One is a house carpenter and joiner; a second is a blacksmith, cooper and tinker; a third is a merchant; and the fourth is a molasses manufacturer and tailor. We are glad to see that they are all orderly and industrious men. Their callings are honorable and worthy of being patronized. And it is hoped that they will find business enough, in their respective employments, to keep them constantly occupied.

I cannot see why Hana may not, in time, become a desirable place of residence for merchants, mechanics, farmers, and others, who come to these islands for the purpose of worldly gain. And such is professedly the object which all foreign residents have in view. Their influence on the native population will depend on their manner of life, and the principles upon which they prosecute their respective callings. Where there is no fault in these respects, the settlement of naturalized foreigners among the natives is very desirable, and should be encouraged. The natives will not advance in the arts, and in the best mode of developing the resources of the Islands, unless they are taught and led on by the example of respectable, industrious and enterprising foreigners. It is rather pleasing than otherwise to us, therefore, that this class of our fellow-men are beginning to turn their attention to our part of the island.

We are aware that it will originate more or less of a counter influence against the cause of religion. Still the change may, on the whole, do more good than hurt. If the Lord is on our side, he can and will not only sustain his cause, in spite of every opposing obstacle, but make those influences which we deprecate, subserve the interests of his glorious kingdom.

#### LETTERS FROM MR. EMERSON.

##### *Kaanapali—The Church—Popery.*

It is already known to the readers of the Herald, that Mr. Emerson, for some four years past, has been one of the teachers in the seminary at

Lahainaluna, having been transferred to that post from Waialua. But the people at the latter station solicited his return; and, as Mr. Hunt has recently assumed a part of the instruction at Lahainaluna, the mission, at its last annual meeting, advised him to yield to the wishes of his former charge. In a letter which bears the date of August 19, Mr. Emerson announces his arrival at Waialua in July last. Before describing the resumption of his labors at this place, however, he states a few facts in relation to the congregation at Kaanapali, which will be read with interest. During the last three years of his stay at Lahainaluna, he acted as the pastor of this people.

I have spent most of my Sabbaths at Kaanapali, and have held occasional meetings with the people during the week. They are a pleasant and rather quiet people; and when I left them there was only one under censure, and only one had been cut off from the church from the beginning. The whole number of communicants is one hundred and twenty-nine. Twenty have been removed by death, and nine by letter; and as one has been suspended, there have been, in all, one hundred and fifty-nine from the first.

The congregation at Kaanapali has contributed more for books, during the past three years, than any other people of the same number in the Islands. Between July, 1844, and January, 1846, they paid for books, \$40 67, which sum was credited to the different societies. During the same time they have contributed for various benevolent objects, \$85 56.

The schools in Kaanapali have rather increased in excellence, during the past two years; while, at the same time, the number in attendance has diminished. This diminution has been owing, in part, to the fact that many boys have left the schools, and gone on whaling voyages; but it is probably owing more to the gradual decrease of the population, which is obvious.

The success of Romanism in this district is described as follows:

About two years since quite an effort was made to get up a papal influence in one part of the parish; and, for a time, there seemed to be quite a turning to them from among the more ignorant. The church became alarmed, and seemed disposed to oppose them; but it only made the matter worse. Shortly afterward a different policy was adopted, and has since been rigidly pursued; and that

was, to let the papists alone. Since they have been let alone, but little has been seen of them; and whether they have had a meeting or a school at Kananapali for the past six months, is more than I know. Their number of proselytes has not increased for about two years.

#### *Waiialua—Koolau.*

Mr. Emerson found the state of things at Waiialua very discouraging. Since the departure of Rev. A. B. Smith, the people have been without a pastor; and even before he left them, he was unable, by reason of impaired health, to perform the amount of labor which was necessary. "Quite a number of the communicants," says Mr. Emerson, "have removed to other places; some have gone to the eternal world; and many are sleeping a death-like spiritual sleep, from which there is reason to fear that some will never awake. The congregation is small, and the meeting house, as well as my own dwelling, has been much defaced by mischievous persons."

The roof of the church, which had been suffered to fall in by neglect, and work much mischief to the whole house, had been replaced by a liberal effort made at Honolulu, through the influence of Rev. Lowell Smith. To lath and plaster the house again, and replace the windows, and build a wall to enclose the whole and protect it from mischief, is a work that remains to be done. I called upon the church to come and assist in doing what was necessary. They came two days, remained about three hours, not working half of the time, and then returned, each according to his own inclination, regardless of the wishes or remonstrances of the superintendent. I then called a church meeting, and laid before them the impossibility of accomplishing any thing, unless we were willing to work, and work all day, when we pretended to do it. I promised to go and labor with them, from morning till night, if they would do likewise. This I have done two days within the past week; and, by so doing, have succeeded pretty well in building the fence.

Mr. Emerson's present field embraces Koolau, which lies northeast of Waiialua. The following extracts were occasioned by a visit to this part of Oahu.

Last Friday I left home, with the design of spending the Sabbath at Koolau. I went to Kahuku, where I arrived about sunset, and found a number of the peo-

ple assembling to meet me, and desiring religious worship. Most of them staid till a late hour in the night, wishing to talk and hear about divine things, although I repeatedly expressed a desire that they would withdraw, as I was much fatigued. In the morning, at an early hour, I was awaked by the shell blown for worship; and at a little before sunrise, I met about the same company that assembled the night before.

Proceeding to Laie, Mr. Emerson found that "all looked like desolation." But the people, on hearing that their old teacher was waiting to see them, came together. "Some of them wept much." They promised to attend a public service on the Sabbath, at a place four miles distant.

When the Sabbath came, the congregation was good, and the people were attentive. Although the house was more than full, and many were round the doors, both forenoon and afternoon, there was a certain excitement and uncouthness in the appearance of the multitude, which indicated that "the more part knew not wherefore they were come together;" but, unlike the assembly of the Ephesians, it was not "confused." But almost any thing is better than a dead calm; and I have a hope that, with the blessing of God, this excitement will result in the conversion of some souls to Christ.

Mr. Emerson says in conclusion, "On the whole, I trust that both Waiialua and Koolau will be roused from their sleep, and made to serve and honor the Savior."

#### *Further Intelligence from Koolau.*

Some three weeks after the date of the foregoing letter, Mr. Emerson made another visit to Koolau. When he had been there two or three days, he described the state of feeling among the people, on several points. The letter is dated September 10.

I am now employed among the people of Koolau, who come to see me, fifty or sixty in a day, to converse about the interests of their souls. A great desire is manifested by them to attend religious meetings and to converse with their teacher. Some, having only a small portion of the word of God in their houses, are anxious to obtain the whole of it; a part of whom cheerfully pay for it at the rate of one dollar a copy. One man has started this morning for Honolulu, to procure a load of Bibles, as many as he can carry. He is to have one Bible as his pay for bringing a load of them.

Much anxiety is expressed by the na-



tives to obtain a good house, that they may induce their pastor to dwell with them, at least for a portion of the time. The men are now collecting coral for lime, together with wood to burn it, that they may build a stone house for this purpose. The women are twisting strings, that they may each make a ball worth twenty-five cents; and with this sum they mean to buy glass for the windows. As Koolau is on the windward side of the island, it is far from market, and poorly supplied with money. To build a good house will require much labor; yet the people seem anxious to commence the work, and some even talk of subscribing ten dollars each to pay for foreign lumber and labor, that the house may go up with less delay.

On the following day, Mr. Emerson referred to the eagerness of the natives to converse on the subject of religion in the following terms.

Since I began this letter, twenty-four hours ago, I have conversed with one hundred persons respecting the salvation of their souls, and taken down their names. Others are now waiting to be conversed with; and, were it not that I need rest, I might spend a long time here in hearing individuals make confession of their sins, &c. But it would generally be of little use, except to give them an opportunity of revealing their thoughts, and to enable me to communicate instruction.

On the evening of September 13, (Sabbath,) he wrote again as follows:

This is now the sixth day since I left my family. Within this period I have held twelve meetings, and conversed with more than two hundred persons, all of whom profess to be seeking the good way. A large number of them date their turning to the Lord from the time when they heard that I was to return and become their pastor; a few have appeared well for years. I have hope of several that they are truly born again; but of the majority I do not think that they are particularly moved by the Spirit of the Lord.

I have preached three times to-day, once to a very full house, when many stood at the doors, and, for a part of the time, in the rain. They were quite attentive to the Word. My object in the discourse was to illustrate the nature of idolatry, and show the abhorrence in which God holds that sin, and the judgments denounced against those who are

guilty of it. Some of my congregation have committed this sin, and that very lately. At the church meeting we suspended one individual, for having employed a man to build his house and consecrate it with idolatrous ceremonies.

The people in this part of Koolau have had the gospel preached to them only five or six Sabbaths for four years, except by native catechists, and occasionally by a transient member of the mission. They show the lack of instruction.

#### LETTER FROM MR. BISHOP, SEPTEMBER 22, 1846.

##### *Revival at Ewa.*

MR. BISHOP has charge of two districts, Ewa and Waianae, in the southern part of Oahu. The intelligence communicated in the subjoined extracts, in respect to this field, cannot fail to interest all the friends of missions.

Since my last communication we have enjoyed the continued presence of the Holy Spirit, both here and at Waianae. For more than a year past I have been visited daily by religious inquirers; and I have been followed by them from place to place to hear the gospel. Although my regular congregation has increased to one thousand or twelve hundred, and, on special occasions, our spacious chapel has overflowed, and many hundreds could find no admittance, yet, through the whole time our assemblies have maintained the strictest order and decorum for such a noisy people as this; and at times of deep solemnity we have been entirely free from animal excitement.

The progress of the work has now nearly ceased; but the labor of preaching, and of instructing, receiving and rejecting candidates, is the same as heretofore. The general seriousness on the minds of the congregation has somewhat abated, and the chapel is not so crowded on the Sabbath as it was formerly. But the attention to religious ordinances is still good. I have now on my hands a large company of candidates, who are desirous to be admitted to church privileges. I am instructing them in the principles of doctrinal and experimental religion, and watching over them in respect to their Christian conduct. A large proportion of these are young persons, who, although they are more intelligent than adults in conversation, and receive instruction with greater facility, are not so stable in character.

Though I rejoice that so many of the

youth of my charge profess to be serious, I do it with trembling; as there are so many temptations to sin, around and within them, with so few restraints to hold in check their natural propensities. I have already received several into the church, after a long probation; but I am constrained to say that since their admission, their deportment has not been as exemplary as it was before, though none of them have done that which subjects them to discipline.

#### *Additions to the Church—Morality.*

The views of Mr. Bishop in respect to the admission of members to the church may be inferred from the following extract. His account of the "order and quiet" prevailing in his field, is worthy of notice, especially if we keep in mind its proximity to Honolulu.

By delaying the reception of candidates into the church,—although it has resulted in the turning back of many during the season of trial,—this good effect has been produced, that among those who have been admitted, no case of discipline has yet occurred. Indeed the state of morals, through the whole district, has greatly improved during the past year, and fewer cases of criminality or misdemeanor have occurred than I have ever known in the same length of time. Order and quiet pervade the community in its external aspect; gambling, drunkenness and carousing are entirely suppressed; but it is said that licentiousness exists to some extent in secret, which the arm of the law cannot reach. But this is to be expected from a people so practiced, as is the Polynesian race, in the arts of cunning and deceit.

I have no expectation that all who profess to be religious, are in reality so. Some are self-deceived; others are arant hypocrites, and practice their iniquity in secret, while openly they profess godliness. Nor is it too much to hope that some who fall into sin, are real Christians, and are to be brought back by sharp rebukes. But if one half of those who profess to be Christians, are sincere, and finally attain to eternal life, we shall forever rejoice over them as monuments of grace. But as Christians they are like wayward and thoughtless lambs, in the midst of devouring wolves, who need to be carried in the arms of the shepherd, and guarded with unwearied care, lest they fall under the power of the destroyer.

The revival which has already been described,

has resulted in large accessions to the church. The following statistics, taken in connection with Mr. Bishop's caution in receiving individuals to the ordinances of the gospel, show that there has been a powerful work.

Since the beginning of the present year, there have been three seasons of admission to the church. On the first Sabbath in January, thirty-nine persons were received; in April, fifty-three more; and in August last, one hundred and thirty-one more. I have also about two hundred candidates with whom I meet every Wednesday, and spend the whole day in conversing personally with each. Even the more serious of them are extremely ignorant of religious truths, and require much instruction.

The quarterly contributions of the church to the treasury of the Board, Mr. Bishop says, amount to about one hundred and fifty dollars annually.

#### *Waianae—Poperly—Native Helpers—Government.*

The new chapel at Waianae was dedicated on the second week in January last, and a four days' meeting was held there at the same time. On this occasion I was assisted by Mr. Smith of Honolulu. I have seldom needed any aid in my work from abroad, as I have an excellent company of helpers, who have labored efficiently with me, hand in hand, through the whole time, and relieved me of much fatigue. Several of them are quite gifted in prayer, and ready at exhortation in social meetings, or in the church in the absence of the pastor. They have supplied, in a good measure, my lack of service at Waianae; where there has been, since the dedication of their chapel, a good work of grace in progress. It still continues, and will probably result in the accession of some hundred or more to the church. The population of that district is sparse, except in two or three villages, not exceeding one thousand persons in all. Many of these are Roman Catholics.

Mr. Bishop says, however, that the number of Romanists, both at Ewa and Waianae, "has very much diminished of late; and many have come back to the ranks of Protestantism."

I have visited Waianae several times during the year, and have spent a few days with the people at each visit. An excellent native preacher has lately been obtained for that place from Lanai; and

he is now laboring with good acceptance under my direction. He is engaged at a salary of one hundred dollars a year, to be paid from the fund created at our late general meeting for that purpose, out of the contributions of the churches. His name is Waimalu. He is a member of Mr. Baldwin's church, well acquainted with the Hawaiian Scriptures, and highly acceptable as a preacher. He is to be publicly licensed in a few days, together with two other natives on this island. These, with the licentiates of other islands, are to constitute the beginning of a native ministry, which is to take the place, in due time, of the present missionaries.

But that time is not very near; and we know none who are qualified as yet to assume the pastoral charge of a church. The best qualified have not sufficient education; nor do they possess sufficient judgment to discriminate properly between a genuine and a counterfeit experience. I have always been obliged to oppose strongly the judgment of the officers of my church, who would open the doors at once to all candidates for admission. This difficulty has been felt by all the missionaries. In the matter of selecting persons for church membership, we feel our own inability to judge correctly, more than in anything else, although we possess the recorded experience of the church in former ages, which they have not.

The friendliness of the government toward the mission, as stated below, is confirmed by other communications.

Aside from the continued decrease of population, the future prospects of this little kingdom are as promising, in respect to its perpetuity, as they have been at any former period. The government continues friendly, and it is disposed to give us every protection. The new laws which have just gone into operation, have made provision for aiding in the support of religion, by exonerating its ministers from all taxation, by removing the duties upon goods imported for their use, and by directing the grant of lands for the use of pastors. It is uncertain how far the American missionaries will avail themselves of the grant of glebes. It is considered by many as undesirable, and tending to weaken the principle of voluntary individual effort for the support of the gospel. I mention these facts, however, as indicating the friendly disposition of the government towards the support of religion.

Mr. Bishop says that the common school system at the Islands has been reorganized. The department of education is committed to a Minister of Instruction, (Mr. Richards,) who appoints superintendents of schools in the different islands; and these examine, appoint and pay the teachers. The money needed for this purpose is derived from the avails of the labor tax, which is assessed upon every able bodied man, not having three children, and not otherwise exempt from its operation. The entire support of the schools is thus furnished directly by the government; whereas it was formerly divided between the government and the people.

~~~~~  
LETTER FROM MR. WHITTLESEY, SEPTEMBER 23, 1846.

Kipahulu and Kaupo.

MR. WHITTLESEY went to the Sandwich Islands as one of the last reinforcement. Hitherto he has been associated with Mr. Conde at Hana, being chiefly engaged in teaching. Last year, however, an arrangement was made, in accordance with which he took charge of two districts, Kipahulu and Kaupo, formerly under the care of Mr. Conde. "They form a very pleasant field," says Mr. Whittlesey, "containing a numerous population, and being accessible on horse-back. There were one hundred and thirty-six church members, in regular standing, who were set off as a separate church for me." Mr. Whittlesey preaches in his new field every Sabbath, though still residing at Hana. The first of the following paragraphs, it will be seen, refers to the state of things at Hana, of which the letter of Mr. Conde has already given some account.

In February last there was an apparent increase of interest among the natives in Koolau on the subject of religion, which seemed like a revival moving around this island. We had previously heard of revivals at Lahaina, Wailuku and Makawao, not simultaneous, but so following each other as to indicate the onward progress of the Spirit. The meetings at this station were more fully attended than usual. In April, just before we left for the general meeting, Mr. Conde had services on Friday and Saturday, and administered the Lord's Supper on the Sabbath. While we were absent, the feeling not only continued without abatement, but rather increased. The districts of Kipahulu and Kaupo, which had presented no signs of uncommon life, showed evidence of some mighty power at work on the minds of the people when we returned.

Since my return from Honolulu, I have

been absent from home very frequently during the week, and my Sabbaths have been spent, either at Kipahulu or Kaupo. I have held several meetings with those who desire to converse with me about the salvation of their souls. The number of such is very great; precisely how many I could not state, even if it were desirable. It is very interesting to hear what this dark minded people say, when they are aroused by the Spirit to think of their sins. Some express their thoughts thus: "I am a sinful creature. From the time that I was small until the present moment, I have followed every sin. I fear the wrath of God. I am heavy in my heart on account of my sin. I have left my sin, and now I fly to the protection of the Lord, and lie at his feet." Why do you fear sin? "Because it is a thing to kill the soul. I think not of this body; but the soul is a thing that will never die, and, therefore, I fear sin." Are your sins very great? "Yes, the mountains are low, my sins are high; the ocean is narrow, my sins are broad." Have you repented of your sins? "Yes, in secret places I have wept, and, confessing my sins to God, have prayed to him to take them away." Why do you think you are a sinner? "Because of God's Spirit, which has entered my heart." Do you love God? "Yes, my love to him is very great; and in love to him I will live and die." Can you always stand fast on the Lord's side? "Yes, if he will assist me; but if he leave me, I shall turn back."

On the first Sabbath of September, forty-nine were admitted to the church on profession of their faith.

Romanism.

The subjoined statements will show what sort of means the abettors of Popery, in the Islands, are willing to make use of to accomplish their purposes.

The Romanists show the spirit of warring Rome in Kaupo already. In July the former school agent came about to examine the schools, and settle the accounts of the government with the teachers. Where the parents had not paid, he allowed eight days of grace; and if any refused to pay, the constables were to seize their property. In Kipahulu the agent gave Kamakau (of whom I presume you have heard) authority to settle the accounts of those who should object to paying their dues. The Roman Catholics are the persons who refuse.

The time having expired without the

payment being made, Kamakau sent the constables and took some property; whereupon they combined together to go with arms, and assault him, and rescue the property. A certain Monday was the day appointed for the onset. The Judge of Kaupo, having heard of their design on the Sabbath previous, looked out for their arrival, as they would pass his house, that he might stop them. When he saw them coming, he sent word to the leader to come to his house and hold a parley; but he refused to do so. The Judge then went himself, and found a long train walking two abreast, provided, some with knives, some with wooden daggers, some with ropes, with their leader between the foremost. The Judge asked the leader for an explanation, and received an account similar to the report he had previously heard. The Judge told him that he was doing wrong, read the law forbidding riotous assemblies, and asked him to go to his house and talk over the matter. He again refused, whereupon the Judge told his constables to seize him, and ordered the others to disperse. The Roman Catholics crossed themselves and tried to rescue their leader, which caused quite a skirmish; but I believe no one was seriously injured. The Judge referred the matter to the Governor, who ordered the parties to appear at Lahaina. The Romanists implicated in the affair refused to go at the first summons; but, being ordered again, the leader went, and I believe he is there at present.

Recent Intelligence.

SANDWICH ISLANDS.—A letter has been received from Mr. Ives, who is stationed at Kealakekua, Hawaii. Since the departure of Mr. Forbes, he has had charge of the two large churches at Kealakekua and Kealia. He states some facts in relation to this part of Hawaii, which are truly appalling. "A region of country," he writes, August 23, "extending thirty miles, including nearly all the cultivated land, has been burned with fire. In some places one half of the natives or more, driven by hunger, have gone to Maui or Oahu. Thus their lands are left wholly uncultivated; and it is not probable that many of them, unless means shall be taken by government, will ever return. Those who remain, are scattered here and there in search of food; and where Saturday night finds them, they spend the Sabbath. When they are inquired of why they do not come to meeting, the reply frequently is that they are indifferent, and frequently that they are so weak from star-

vation that they are not able to come. The children, instead of attending school, accompany their parents in search of food; and when they are at home, they feel more like sleeping to drive away the gnawings of hunger, than going to school. Three adults near here have actually died from starvation."

Mr. Armstrong states, under date of September 28, that in "the eastern wing" of his parish, inhabited chiefly by fishermen, a spirit of inquiry is very generally prevalent. "The church members are awake; meetings for prayer and the reading of the Scriptures are held daily, morning and evening." Nearly all the population profess to have turned to the Lord, and Mr. Armstrong hopes that some of them are truly born again. An intelligent and active native has been laboring among them; and they have recently agreed to employ him stately as a licensed preacher. At the date of this letter, a day had been designated for his examination and licensure. "In the beautiful valley of Manoa," Mr. Armstrong says, "there is also an encouraging state of things. Meetings are full and interesting; and some eighteen papists have returned to the 'old paths.' At Honolulu there are no special tokens for good."

Mr. Armstrong says that, as a body, the Chiefs appear well. Several of them, after being long under church censure, have given such evidence of a desire to walk with the people of God, as to be restored to Christian fellowship. The Romanists evidently intend to increase their efforts at the Islands. In April last they received a reinforcement of thirteen laborers, lay and clerical, making the whole number, at the present time, twenty-two.

A letter from Mr. Castle, dated Honolulu, October 8, announces the death of Mrs. Andrews, wife of Doct. S. L. Andrews, at Kailua, September 29, after a sickness of four days. Doct. Andrews has been in feeble health about two years.

CANTON.—Mr. Bridgman says, October 12, that the evidence which some members of his Bible class give of being truly converted, is more and more satisfactory.

SYRIA.—Mr. and Mrs. Smith arrived at Malta, on their way to Beirut, December 13.

SMYRNA.—Mr. and Mrs. Benjamin, with their children, arrived at Smyrna, December 7.

TREBIZOND.—Mr. Powers writes, under date of November 24, as follows: "Every thing is quiet here at present. Our church members appear well; and the congregation is regular in its attendance. Nothing of special interest has occurred of late. Bedros, who was sent to Constantinople a prisoner in August, has been set at liberty, after a confinement of three months; but he is not permitted to return to Trebizond."

NEW YORK INDIANS.—A letter has been received from Mr. Bliss, dated January 26, which presents an encouraging view of the state of religion at Cattaraugus, and also at Alleghany. The missionaries hope that a few have recently obtained the pardon of their sins.

DONATIONS,

RECEIVED IN JANUARY.

<i>Board of Foreign Missions in Ref. Dutch Ch.</i>	
W. R. Thompson, New York, Tr. (of wh. fr. Griggstown, N. J. R. D. ch. wh. cons. JEREMIAH LORD an H. M. 50; fem. and inf. s. c. of North D. ch. for sch. at Amoy, 20.)	316 64
<i>Addison Co. Fl. Aux. So. A. Wilcox, Tr.</i>	
Addison, Cong. ch. and so.	14 00
Vergennes, do.	67 00—81 00
<i>Auburn & Vic. N. Y. T. M. Hunt, Agent.</i>	
Auburn, 1st pres. ch.	15 00
Aurora, Pres. ch. m. c.	35 00
Genoa, 1st cong. ch. 13; 2d pres. ch. 15;	28 00
Sennett, Cong. ch.	16 25
Skaneateles, Pres. ch.	192 10
Weedsport, do.	15 00
	231 35
Ded. dis.	1 14—230 21
<i>Barnstable Co. Ms. Aux. So. W. Crocker, Tr.</i>	
E. Falmouth, B. Hatch,	4 00
<i>Berkshire Co. Ms. Aux. So. T. Green, Tr.</i>	
Lanesboro', D. Day,	10 00
Williamstown, N.	30 00—40 00
<i>Boston, Ms. S. A. Danforth, Agent, (of wh. fr. la. Jews so. of Boston and vic. for support of Mr. Schaeffer, 78; Mr. R. 1; Mrs. McL. 1.)</i>	1,180 98
<i>Brookfield Asso. Ms. W. Hyde, Tr.</i>	
Dudley, Cong. so. 43.15; m. c. 23.27;	66 42
<i>Buffalo & Vic. N. Y. J. Crocker, Agent.</i>	
Buffalo, 1st pres. ch. (of wh. fr. Mrs. S. B. Stocking, for George A. Stocking and Joseph Stocking, Ceylon, 40.)	290 94
<i>Caledonia Co. Fl. Conf. of Chs. E. Jewett, Tr.</i>	
Peacham, Mrs. J. C. Strong,	10 00
<i>Charleston & Vic. S. C. Aux. So. R. L. Stewart, Tr.</i>	
Charleston, Two gentlemen, for publication of the Old Tes. in modern Armenian, 1,200; several ladies in Charleston and Augusta, for ed. of two young women in Armenian sch. in Pera, 140;	1,340 00
<i>Cheshire Co. N. H. Aux. So. W. Lamson, Tr.</i>	
Dublin, Ch. 12.75; so. 5.25;	18 00
Keene, Gent. 40; m. c. 19; la. 36.39;	88 39
Nelson, Gent. 22; la. 10;	32 00
New Alstead, La. benev. so.	6 00
Rindge, Ch. and so. 62.30; m. c. 55; 117.30	
Troy, m. c.	17 17
Walpole, La. for the Ceylon sch.	25 00—303 86
<i>Chittenden Co. Fl. Aux. So. M. A. Seymour, Tr.</i>	
Burlington, m. c. 15.91; pew rent, 6;	21 91
Hinesburgh, Ch. and so.	18 40
South Hero, do.	5 00—45 31
<i>Cumberland Co. Ms. Aux. So. D. Evans, Tr.</i>	
Falmouth, Cong. so. 9; m. c. 10;	19 00
Harrison, Cong. ch. and so.	23 35
N. Yarmouth, 1st par. m. c.	40 00
Otisfield, N. Knight,	1 00
Portland, High-st. ch. and so. m. c.	
24.60; 3d cong. ch. m. c. 30;	54 60
Pownal, Cong. ch. and so.	44 00
Saccarappa, do. to cons. Rev. CALVIN CHAPIN an H. M.	50 00
Scarborough, 1st par. m. c.	29 05
Standish, m. c.	9 85
Waterford, m. c.	16 15
	287 00
Ded. ack. fr. W. W. Green twice,	5 00—282 00
<i>Essex Co. North. Ms. Aux. So. J. Caldwell, Tr.</i>	
Ipswich, Mr. Kimball's so. m. c.	50 00

Newbury, Cong. so.	44 40
Newburyport, Mr. Dimmick's so. gent. 39,50; m. c. 31,83; la. '110, 55; united m. c. 48,36; Belleville so. 12,05;	242 99
West Newbury, La.	4 00—340 69
Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.	
Manchester, m. c. on board sch. Punda,	1 75
Marblehead, m. c. 20; la. 661;	681 00
Salem, Howard-st. ch.	76 75—759 50
Franklin Co. Ms. Conf. of Cha. Rev. I. Rogers, Tr.	
Farmington, A few indiv.	8 00
Franklin Co. Ms. Aux. So. L. Merriam, Tr.	
Conway, Gent. 183,59; la. 88; m. c. 11,97;	283 56
Genova & Vic. N. Y. C. A. Cook, Agent.	
Albion, Pres. ch.	82 91
Cayuga, La.	17 82
East Bloomfield, Cong. ch.	173 83
Genova, Pres. ch. G. P. Mowry, 25; Miss W. 10; G. C. S. 7; m. c. 125; m. box, 45c.	167 45
Ovid, Pres. ch. to cons. CHESTER EASTMAN and H. M. 100,77; ARAD Jov, wh. and prev. dona. cons. him an H. M. 50;	150 77
Oxford, Pres. ch.	36 00
Palmyra, do.	54 00
Perry Village, L. B. Parsons,	10 00
Rushville, Pres. ch.	32 00
	724 78
Ded. disc.	66—724 12
Grafton Co. N. H. Aux. So.	
Bristol, m. c.	13 50
Greene Co. N. Y. Aux. So. J. Doane, Tr.	
Durham, A. Pratt,	40 00
East Durham, Centreville pres. ch.	3 00—43 00
Hampden Co. Ms. Aux. So. C. Merriam, Tr.	
Blandford, A friend,	10 00
Chester, Cong. so.	35 66
Chester Factories, m. c.	6 50
Chester Village, m. c.	5 70
Chicopee, A bal.	14 56
East Granville, Mrs. S. B.	5 00
East Longmeadow, A bal.	3 20
Ireland, s. a.	8 42
Longmeadow, m. c.	31 85
Monson, A. W. Porter,	250 00
Springfield, Mr. Russell's so. m. c. 65,63; S. cong. m. c. 20,33; coll. 31, 67; Mrs. A. M. 3;	190 63
Westfield,	28 00
West Granville, Coll.	8 00
	519 52
Ded. pd. by aux. so. for printing,	18 00—501 52
Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.	
Amherst, N. par. 30; E. par. coll. 35; Rev. N. W. Fiske, for Nestorian miss. 15;	80 00
Chesterfield, Coll.	33 10
Cummington, 1st par. 8,51; Miss C. B. 10;	18 51
East Hampton, S. Williston,	500 00
Granby, Gent.	132 63
Hadley, 1st par. gen. benev. so. 100; Russel gen. benev. so. 60; N. par. coll. 32,77; m. c. 46,27;	239 04
Middlefield, m. c.	55 78
Northampton, 1st par. m. c. 64,45; Edwards ch. benev. so. 50; m. c. 8,50;	122 95
Norwich, Coll.	4 79
Plainfield, Cong. ch. 12; m. c. 10;	22 00
Southampton, La.	46 58
South Hadley, 1st par. gent. 75,79; la. 48,83; Falls, coll. 82;	206 62
Westhampton, Gent.	18 35
Whately, 3d par. m. c.	47 00
Worthington, Gent. 92,60; la. 38,75; m. c. 28,77;	160 12—1,687 47
Harmony Conf. of Cha. Ms. W. C. Capron, Tr.	
East Douglass, Cong. ch. and so. wh. and prev. dona. cons. ZELUK DARRING and H. M.	6 00
Button, Gent. 19,48; la. 44,52; m. c. 24;	88 00

Uxbridge, Cong. ch. wh. and prev. dona. cons. CHARLES ELLIS an H. M.	50 00
Westboro', Evan. ch. m. c.	14 97—158 97
Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.	
Hartford, Centre so. a friend, to cons. Rev. SYLVESTER COWLES, Ellicotville, N. Y., THOMAS S. WILLIAMS, Newton, Ms., FRANCIS PARSONS, Hartford, WILLIAM C. WOOD, Juliet, Ill., and Mrs. WILLIAM A. BUCKINGHAM, Norwich, Ct. H. M. 500; m. c. 5,17; 4th so. coll. and m. c. 71,84; Miss E. H. 3;	580 01
S. Windsor, Theolog. Ins. m. c. 25, 14; Wapping so. m. c. 10,42;	35 56
Suffield, 1st so. coll. 39,50; m. c. 14, 16; juv. miss. so. for Sandw. Isl. 4,67;	58 33
Windsor Locks, Coll. 22,74; m. c. 21,37;	44 11—718 01
Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.	
Glastenbury, A mechanic,	100 00
Portland, Gent. and la.	69 72
Wethersfield, Coll.	2 25
Worthington, Gent. and la. 169,40; s. a. 3,75;	173 15—345 12
Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.	
Amherst, m. c. wh. and prev. dona. cons. CYRUS EASTMAN an H. M. 35,70; la. wh. and prev. dona. cons. Mrs. MATTHIAS SPALDING an H. M. 52; young la. sch. for fem. sem. at Oodooogille, 3;	90 70
Hollis, Benev. asso.	27 71
New Ipswich, Gent. 50; la. 53,09; m. c. 22,20; J. Davis, 10,50; Mrs. D. Everett, 10;	145 79
S. Merrimack, U. E. ch. and so.	15 50—279 70
Kennebec Co. Ms. Conf. of Cha., B. Nason, Tr.	
Augusta, Dr. Tappan's so.	162 00
Lincoln Co. Ms. Aux. So. Rev. E. Seabury, Tr.	
Bath, Winter-at cong. so. m. c. 30; Hea. sch. so. for Rebecca McGaw Fiske, Ceylon, 20;	50 00
Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.	
Cornwall Bridge, Miss M. Pierce, 20;	60 88
South so. 60,22;	12 60
Goshen North, Ch. and so.	77 00
Salisbury, Cong. ch. and so.	30 00
Sharon, do.	29 56
Terryville, Coll. 22; m. c. 7,56;	92 03—329 07
Woodbury, S. cong. so.	92 03—329 07
Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.	
Boscawen, T. P.	1 00
Bristol, m. c.	15 00
Campton, La.	17 93
Dunbarton, m. c. 17,30; s. a. 5;	22 00
Epsom, Cong. ch. and so.	21 00
Franklin, m. c.	30 00
London, 1st do.	10 00
A friend,	5 00—122 23
Middlesex North & Vic. Ms. J. S. Adams, Tr.	
Boxboro',	18 22
Groton, Asso. 50; m. c. 36,37; a friend, dec'd, 2,87;	89 94
Lanenburg, 6,62; m. c. 27;	33 62
Stow, Evan. cong. ch.	96 94
Townsend,	31 62
Westford,	19 20
	218 84
Ded. unc. money &c.,	90—217 94
Middlesex Co. South, Ms. Conf. of Cha. Rev. G. E. Day, Tr.	
Concord, 2d Cong. so.	26 00
Holliston, Cong. ch. and so.	40 29
Marlboro', Union ch. and so. 78,09; m. c. 31,91; J. Stow, 10;	190 00
West Needham, Cong. so. m. c.	18 28
Northboro', Cong. ch. 15,16; a lady, (of wh. for Indian miss. 50;) 95;	110 16—314 73
Middlesex Asso. Ct. S. Silliman, Tr.	
Higginum, Cong. ch. and so.	29 00
Pettipaug, Gent. 60,93; la. 36,95; m. c. 17;	114 88
Saybrook, Gent. and la. 50,06; m. c. 17,94;	68 00—211 88
Monroe Co. & Vic. N. Y. E. Ely, Tr.	
Holley, Pres. ch.	28 56

Honeoye Falls, Pres. ch. la.	2 50	Union, Cong. ch. and so.	16 00
Ridgeway, 1st pres. ch.	35 00	Vernon, 2d Cong. so.	11 81
Rochester, Washington pres. ch. 42,		Willington, Cong. so.	38 50—558 73
71; Brick ch. s. s. for Lucy Ann		Valley of the Mississippi, Aux. So. G. L.	
Divoll, Ceylon, 20;	62 71—128 77	Weed, Tr.	481 86
New Haven City, Ct. Aux. So. A. H. Malthy, Agent.		Western Reserve, O. Aux. So. Rev. H. Coe, Agent.	
New Haven, Union m. c. 43,08;		Boardman, D. Fitch, 1; Brecksville,	
Yale coll. do. 6; union colored s.		8,79; Cuyahoga Falls, 12,90; Ed-	
s. for Gaboon miss. 22; A. L. 2;		inburg, 3,15; Geneva, 6; C. P.	
Brewsterville s. s. for Nestorian		Ward, 10; Indian Creek, s. s. 2;	
miss. 10,97;	84 05	Kinsman, 24,25; m. c. 20; Mid-	
New Haven Co. East, Ct. Aux. So. A. H.		dlebury, 27,02; Peninsula, 1,43;	
Malthy, Agent.		Tallmadge, C. Sackett, 3; A. C.	
Madison, m. c.	38 50	Wright, dec'd, 10; Warren, 62,	
Wallingford, Cong. ch. and so.	42 25—80 73	63; Mrs. N. Perkins, 10; J. Perkins,	
New York City & Brooklyn, Aux. So. J. W.		10; Mrs. M. E. Perkins, 10; Miss	
Tracy, Tr.		C. Young, 10; fem. benev. so. 25;	
(Of wh. fr. Rev. Dr. Cheever, 75; s. s. of		York, N. B. 2;	259 10
11th pres. ch. for Jacob Bailey, Ceylon,		Windham Co. Ft. Aux. So. A. E. Dwinell, Tr.	
25; Scudder miss. so. of West pres. ch.		Halifax, Centre cong. ch. m. c.	2 00
34,43.)	683 86	Westminster West, Rev. A. Stevens,	1 00—3 00
Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.		Windham Co. North, Ct. Aux. So. J. B. Gay, Tr.	
Roxbury, Eliot ch. and so. m. c.	15 50	Brooklyn, Cong. 73,25; m. c. 34; s.	
Norwich & Vic. Ct. Aux. So. D. L. Trumbull, Tr.		s. 2,75;	110 00
Colchester, Gent. 51,35; la. 44,50; m. c.		Pomfret, Gent. and la. 312,15; m. c.	
20,82; s. s. 3,15;	119 82	53,06; s. s. 7;	372 21
Onondaga Co. N. Y. Aux. So. J. Dana, Tr.		S. Woodstock, Gent. 22,10; la. 44,	
Rome, 1st Pres. ch. J. W. Bloomfield,		17; Mrs. D. Austin, 50; m. c. 16,	
(of wh. to cons. Rev. GEORGE C.		40;	132 67
LUCAS an H. M. 50.)	100 00	Thompson, Gent. 63,90; la. 64,10;	
Utica, 1st Pres. ch. m. c. 8,53; J. E.		wh. and prev. dona. cons. EDWARD	
Warner, 25,06;	33 59	SHAW and Miss HORN B. GAY, H.	
Vernon, Centre pres. ch. 5,50; Mr.		M.	128 00
M. 50c.	6 00—139 59	West Killingly, Gent. 91,90; la. 69,	
Orange Co. Ft. Aux. So. J. Steele, Tr.		15; m. c. 45,36;	906 41—949
Stratford, Cong. ch.	15 00	Windham Co. South, Ct. Aux. So. Z. Storrs, Tr.	
West Randolph, Cong. ch. m. c.	13 00—28 00	Canterbury, 1st Ecc. so. coll. and m.	
Otsego Co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.		c.	68 19
Cherry Valley, G. S. B. for John		Central Village, Cong. ch. 31,75; m.	
Boardman, Ceylon,	20 00	c. 21,25;	53 00
Cooperstown, La. 12; miss. so. of		Chaplain, Gent. 31,02; la. 28,98; m.	
s. s. 13,50;	25 50	c. 21;	81 00
New Lisbon,	4 75	Mansfield, 1st so. Gent. 75,51; la. 62,	
Westford,	44 00—94 25	36; m. c. 20;	157 87
Palestine Miss. So. Ms. E. Alden, Tr.		Plainfield, Gent. 6,62; la. 20,25; m.	
Braintree, m. c. 66; South par. cong. ch.		c. 16,63;	43 50
and so. 23,25;	89 25	Willimantic, Gent. 37; la. 42,31; m.	
Penobscot Co. Me. Aux. So. J. S. Wheelwright, Tr.		c. 41,51; mute's Bible class, 7; s.	
Bangor, 1st par. s. s. wh. cons. Rev. J. C.		s. 3,18;	131 00
GALAWAY, of St. John, N. B. an H. M.	90 98	Windham, 1st so. Gent. 22,43; la. 30,	
Rhode Island, Aux. So.		92; m. c. 10,82;	64 17
Kington, Cong. ch.	3 00	Scotland, Cong. so.	52 00—650 73
Newport, United cong. ch. m. c.	100 00—103 00	Worcester Co. Ms. Central Aux. So. A. D. Foster, Tr.	
Rockingham Co. N. H. Conf. of chs. S. H. Piper, Tr.		Holden, Gent. 8,50; la. 6,50;	15 00
Exeter, 2d Cong. ch. and so. 40,46;		Worcester Co. North, Ms. Aux. So. B. Hawkes, Tr.	
Rev. J. Hurd, 30;	70 46	Petersham, Mr. Clark's so.	28 28
Hampton, La. cent. so.	8 00	York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.	
Londonderry, Gent. 54,20; la. 42,74;		Buxton, Rev. S. Merrill, 7; m. c.	
m. c. 34,63; wh. cons. ABRAHAM		2,25; s. s. 7,50c.	10 00
BURBANK an H. M.	131 57	Kennebunk, Union cong. ch. and so.	
Newmarket, Cong. ch. and so. m. c.	16 64	37,21; m. c. 22,79;	50 00
Northwood, Ch.	17 00	Kittery, 1st ch. and cong.	6 00—66 00
Portsmouth, N. ch. special effort,			
224,56; m. c. 87,33; la. 50,02;	361 91—605 58	Total from the above sources,	\$16,969 96
Somerset Co. Me. Aux. So. C. Selden, Tr.			
Bloomfield ch.	5 00	VARIOUS COLLECTIONS AND DONATIONS.	
Syracuse & Vic. N. Y. J. Hall, Agent.		Adams' Basin, N. Y. Rev. R. Dunning,	5 00
Baldwinville, Pres. ch. m. c.	2 75	Albany, N. Y. A. S. Kibbie,	1 00
Otisco, Cong. ch.	52 22	Alfred, Me. Cong. so. 15; m. c. 3;	18 00
Syracuse, 1st Pres. ch. 86,51; D. Da-		Alton, Ill. Pres. ch.	60 00
na, 10;	96 51—151 48	Andover, Ms. A new year's offering,	50 00
Taunton & Vic. Ms. Aux. So.		Ann Arbor, Mich. 1st pres. ch. 111,94; m. c.	
Fall River, 1st Cong. ch. and so.	61 63	12,80; s. s. for Thomas Mosely, Ceylon,	
West Attleboro', m. c. 18,15; a		10; ded. disc. 1,51;	133 23
friend, 3;	21 15—82 78	Ballston, N. Y. Rev. T. S. Wickes,	20 00
Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.		Baltimore, Md. Fem. mite so. for Anne	
Andover, Gent. 20,50; la. 35; K. M.		Young, Samuel Wyman, John C. Backus,	
dec'd, 36,50;	92 00	Hannah More, Eliza Conkling, Talbot	
Hebrou, Gent. 45; la. 21,05; m. c.		Jones, Anne Peters, Edward N. Kirk,	
14,92; s. s. 1,86;	82 83	Henry F. D. Johns, H. S. Kepler, Jane S.	
N. Coventry, Gent. 40; la. 13,11;	53 11	Purvisance, John L. Woori, Julia M.	
N. Mansfield, Gent. 15,53; la. 20,75;		Ridgely, Margaretta A. Baker, Marga-	
m. c. 13,72; wh. cons. Rev. A. R.		retta Eliza Armstrong, Mary Anne Ar-	
LIVERMORE an H. M.	50 00	strong, ea. 20;	320 00
Somers, Miss Anna Chapin, dec'd,		Barre Centre, N. Y. 1st cong. ch. and so.	
(prev. rec'd 2.)	50 00	wh. cons. Rev. ALBERT H. GASTON an H.	
S. Coventry, Gent. 57,87; la. 52,01; 109 88		M. 50,83; mon. coll. of s. s. for ed. in In-	
Tolland, Gent. 21,39; la. 22,31; m.		dia, 13;	63 83
c. 2,90; S. Stanley, 1;	54 60		

Donations.

MARCH.

<i>Belvidere, Ill.</i> Pres. ch. m. c.	20 00	<i>Rockford, Ill.</i> 1st cong. ch. and so. 53; fem.	
<i>Blackhill, Ns.</i> Cong. so. 48; m. c. 15;	63 00	miss. so. 20, 19;	73 19
<i>Brassier Falls, N. Y.</i> Pres. ch. av. of penny	32 00	<i>Sand Lake, N. Y.</i> Pres. ch.	10 61
a week system, 25.82; coll. 6, 18;	5 00	<i>Savannah, Ga.</i> Male and fem. for miss. so. in	
<i>Buskirk's Bridge, N. Y.</i> P. V. N. Morris,	27 00	Ind. pres. ch. (of wh. fr. juv. miss. so. in s.	
<i>Byron, N. Y.</i> Pres. ch.	4 00	s. 18.55; Mrs. Sauts, for sup. of a hea.	348 68
<i>Canton, N. Y.</i> G. Ray,	7 50	child in Africa, 15.)	2 00
<i>Cape Vincent, N. Y.</i> Benov. so. of pres. ch.	42 00	<i>Sheridan, N. Y.</i> W. W. Herrick,	13 70
<i>Cazenovia, N. Y.</i> do.	50	<i>Southold, N. Y.</i> Pres. ch.	8 00
<i>Champion, N. Y.</i> E. L. S.	15 00	<i>Sparta, N. J.</i> Mrs. A. Bedell, av. of jew.	2 00
<i>Champion, Ind.</i> Cong. ch. m. c.	40 79	<i>Spencerville, N. Y.</i> A. Fletcher,	6 75
<i>Chelsea, Ns.</i> Winnisimmet ch. and so. m. c.	50 00	<i>St. Georges, Del.</i> A. bal.	
<i>Chicago, Ill.</i> 2d pres. ch. m. c.	35 00	<i>St. John's Island, S. C.</i> Mrs. John Flud, for	20 00
<i>Darby, Pa.</i> 1st pres. ch. 25; la. sow. so. 10;	5 00	<i>John Flud, Ceylon,</i>	10 10
<i>Dorset, Vt.</i> m. c.	66 84	<i>Sullivan, N. Y.</i> My right hand,	150 00
<i>Dracut, Ms.</i> Ortho. so.	8 25	<i>Troy, N. Y.</i> 2d pres. ch.	10 00
<i>Dubuque, Iowa,</i> Cong. ch. m. c.	3 45	<i>Troy, Pa.</i> S. W. Payne,	60 00
<i>Dundee, Ill.</i> do.	8 00	<i>Vernon, N. Y.</i> Mt. Vernon pres. so.	
<i>E. Cambridge, Ms.</i> Evan. ch. m. c.	10 00	<i>Wilmington, Del.</i> Hanover-st. pres. ch. a	
<i>Euclid, O.</i> Sarah Shaw,	10 00	mem. 10; s. s. for ed. of hea. chil. 97.35;	
<i>Gaines, N. Y.</i> A friend,	15 00	inf. s. s. for ed. of a girl in Dindigul, 20;	
<i>Germanstown, Pa.</i> C. P. Bayard,	15 00	fem. miss. so. for Mr. Lawrence, do. 39.50;	166 85
<i>Grand Haven, Mich.</i>	5 00	<i>Windham, A. O.</i> Jaggar,	5 00
<i>Greensport, N. Y.</i> Juv. sew. cir. for Rev. H.	20 00	<i>Woodbury, N. J.</i> Pres. ch. for Miss Ogden's	
M. Scudder's sch.	3 00	sch. Wailuku, 10.25; J. F. 5;	15 25
<i>Griggsville, Ill.</i> Cong. ch. m. c.	30 00	<i>Youngstown, N. Y.</i> Pres. ch.	34 00
<i>Harford, Ia.</i> m. c.	3 00	<i>Unknown, A</i> lady,	5 00
<i>Hector, N. Y.</i> Rev. A. W. Platt,	5 00		
<i>Herkimer co. N. Y.</i> A friend,	1 50	IN FOREIGN LANDS AND AT MISSIONARY STATIONS.	
<i>Hudson, N. Y.</i> 1st pres. ch. fem. asso. wh.	100 00	<i>Dwight, J.</i> Ross.	2 00
cons. Mrs. ISRAEL PLATT an H. M.	150 00	<i>Port Towson, m. c.</i>	18 94
<i>Ithaca, N. Y.</i> 1st pres. ch.	15 00	<i>Pine Ridge, m. c.</i>	13 90
<i>Jerseyville, Ill.</i> Pres. ch.	3 00	<i>Wailuku, Sandw. Isl.</i> Miss M. C. Og-	71 75—104 69
<i>Kinzers, Pa.</i> R. M. Jones,	56 79		\$21,234 11
<i>La Roy, N. Y.</i> Pres. ch.	10 00		
<i>Lexington, Ky.</i> J. C. Todd,	10 00	LEGACIES.	
<i>Leyden, N. Y.</i> Rev. Mr. Kimball,	10 00	<i>Campton, N. H.</i> Judith Woodman, by	
<i>Lockport, Ill.</i> R. Stuart, 10; m. c. 9;	19 00	<i>G. Hutchins, Tr.</i>	15 59
<i>Machias, Me.</i> m. c.	17 00	<i>Dancers, Ms.</i> Mrs. Mary Proctor,	100 00
<i>Malden, Ns.</i> La. benev. so. for ed. of a girl in	40 00	<i>Hebron, Ct.</i> Mrs. Thalia Hayden, by	
Orooniah,	35 48	<i>J. R. Flynt, Tr.</i>	50 00—165 52
<i>Malden, N. Y.</i> Pres. ch. m. c.	32 50		
<i>Marpie, Pa.</i> 1st pres. ch.	50 00	<i>Amount of donations and legacies acknowledged in</i>	
<i>Marshall, Mich.</i> Pres. ch. 30; H. W. Taylor,	1 25	<i>the preceding lists, \$21,399 63. Total from August</i>	
10; C. T. Gorham, 10; wh. cons. Rev.	15 00	<i>1st to January 31st, \$91,591 08.</i>	
OLIVER N. CHAPIN, of California an H. M.	23 00		
<i>Marshall, Ill.</i> Cong. ch.	81 00	DONATIONS IN CLOTHING, &c.	
<i>Mexico, N. Y.</i> P. Chandler,	25 81	<i>Andover, Ms.</i> A box, for Mr. Willey, Dwight	
<i>Milford, Mich.</i> United so.	972 77	<i>Canaan Four Corners, N. Y.</i> A half barrel,	
<i>Montgomery, N. Y.</i> 1st pres. ch. for Ceylon	15 00	for Mr. Whiting, Beirut.	
miss. 41; mite so. for <i>Isabella H. Borland</i>	20 00	<i>Cattaraugus, N. Y.</i> Lumber and labor fr. in-	
and <i>Edna Shaw Newell, Ceylon, 40;</i>	10 00	div.	8 00
<i>Mount Joy, Pa.</i> 1st pres. ch. 21.56; juv. miss.	34 07	<i>E. Bridgewater, Ms.</i> A bundle, fr. Sarah	
so. for ed. hea. youth, 4.25;	131 40	Whitmarsh, for Pine Ridge,	5 00
<i>Newark, N. J.</i> Central pres. ch. 54.07;	20 00	<i>Gilbertsville, N. Y.</i> A box.	
young people's miss. so. in 2d pres. ch. 48,	4 25	<i>McEwenville, Pa.</i> A barrel for Mr. Arm-	
53; 3d pres. ch. 150.17; 1st pres. ch. Mrs.	16 00	strong, Honolulu.	
H. Sanford for <i>Nathaniel W. Sanford,</i>	5 00	<i>New Alstead, N. H.</i> A bundle fr. la. benev.	11 00
<i>Ceylon, 20;</i>	30 00	<i>Newark, N. J.</i> A box for Mr. Whiting, Beirut.	
<i>Newark, Del.</i> J. Robinson,	2 00	<i>Newbury, Parker River village, Ms.</i> A box	21 00
<i>New Digging, W. T.</i> Cong. ch.		<i>fr. York city, A box for Mr. Perkins, Oroo-</i>	
<i>New Haven, N. Y.</i> Pres. ch.		niah; do. for Mr. Ladd, Broosa.	
<i>New Rochelle, N. Y.</i> Pres. ch. 31.82; s. s.		<i>Norwich, Ct.</i> A barrel, fr. indiv. for Miss	
for sch. at Madras, 3.25;	34 07	Dolbear, Wheelock,	13 00
<i>Newton, Ms.</i> Elliot ch. indiv. 16; W. par. m.	131 40	<i>Rochester, N. Y.</i> A bale of cotton sheeting,	
c. 95.40; a friend, 20;	20 00	fr. A. Cady.	
<i>Newville, Pa.</i> Miss Ruth Irvin,	4 25	<i>Stateford, Pa.</i> A box of slates, fr. S. Taylor.	
<i>Northern Liberties, Pa.</i> 1st pres. ch. a friend,	16 00	<i>Spencer, Ms.</i> A box, for Mr. Everett, Con-	
<i>Norway, Me.</i> m. c.	5 00	stantinople.	
<i>Old Town, m. c.</i>	30 00	<i>Suffield, Ct.</i> A box, for Mr. Lyman, Hilo.	
<i>Owego, N. Y.</i> Pres. ch. s. s. for Sarah —,	2 00	<i>Utica, N. Y.</i> A box, for Mr. Dwight, Con-	
Orooniah,		stantinople.	
<i>Peoria, Ill.</i> A friend, 1; av. of one per cent		<i>Westfield, Ms.</i> Twenty reams letter paper,	50 00
fund, 1;			
<i>Philadelphia, Pa.</i> 1st pres. ch. J. Eckel, 100;			
A. White to cons. JOHN F. WHITE of			
Cincinnati an H. M. 100; T. Fleming, 100;			
W. Raiguel, 50; A. R. Perkins, 50; H. B.			
10; S. T. 10; A. Eastlack, 8; la. 20; E.			
Spangler, 20; Clinton-st. pres. ch. J. M.			
Paul to cons. Mrs. SIDNEY P. GILL an H.			
M. 100; Western pres. ch. 30; 3d pres.			
ch. S. McClelland, 20; cash, 1; 5th do. J.			
Atwood, 25; J. R. E. 10; fem. so. for ed.			
hea. youth, 40; indiv. for <i>Anna Maria</i>			
<i>Henry, Ceylon, 20; m. box of J. L. H. 95c.</i>	725 95		
cash, 1; Miss J. Laughlin, 10;	20 00		
<i>Racine, W. T.</i> Pres. ch.	23 27		
<i>Ramseesville, N. Y.</i> Pres. ch.			



W. J. Amstutz